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The Hymns of the Breviary and Missal

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The Hymns of the Breviary and Missal

EDITED WITH INTRODUCTION AND NOTES BY

REV. MATTHEW BRITT, O.S.B.

ST. MARTIN'S ABBEY, LACEY, WASH.

Preface by

RT. REV. MSGR. HUGH T. HENRY, LITT. D.

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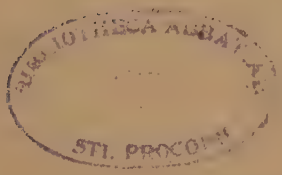

NEW YORK, CINCINNATI, CHICAGO

BENZIGER BROTHERS

PRINTERS TO THE HOLY APOSTOLIC SEE | PUBLISHERS OF BENZIGER'S MAGAZINE

1922

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Imprimi Potest.

OSWALDUS BARAN, O.S.B.
Abbas S. Martini.

Nihil Obstat.

ARTHUR J. SCANLAN, S.T.D.
Censor Librorum.

Imprimatur.

✠ PATRICK J. HAYES, D.D.
Archbishop of New York.

NEW YORK, July 18, 1922.

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Preface

AFTER years of patient but loving labor, the compiler of this volume has achieved a work of scholarly distinction, of elegant artistry, and withal of practical utility.

It is a work of scholarly distinction. The field of Latin hymnology is vast in extent and rich in resources, and translators have roamed far and wide amid its fertile reaches for highly varied blooms and fruits. The compiler has therefore had many rich stores to draw upon, but he has wisely restricted himself to very definite limits of choice. The hymns of the Roman Missal and Breviary form a thesaurus by themselves. Many of them are world-famous classics. Some of them have won translation and commentary that fill volumes devoted to them singly. All of them deserve rendition into English verse and, indeed, have been more than once so rendered. Father Caswall and Archbishop Bagshawe, each for his own day, translated all of the Missal and Breviary hymns. Caswall did more, it is true, finding other treasures in the Parisian and various Monastic Breviaries. His competency for the task he essayed was manifold and excellent, and his *Lyra Catholica* will doubtless forever remain a Catholic classic. Bagshawe confined his attention to the Roman liturgical hymns, setting himself the somewhat ungrateful task of closely literal translation. In our own day, Judge Donahoe has published two series of *Early Christian Hymns,* including very many from the Roman liturgy, and has merited the high praise accorded him by critics. Catholic renderings into English of individual liturgical hymns are well-nigh innumerable. While Catholics have naturally been active in such appropriate work, it may seem at first blush astonishing that

Protestants should have issued so many volumes of translation, history, commentary and appreciation of our Latin hymnody, and should have exhausted the language of eulogy in appraisal of the masterpieces—the *Dies Iræ,* the *Stabat Mater,* the *Lauda Sion,* the Golden Sequence, and the like. Charles Warren found sufficient matter in the history and the translations of the *Dies Iræ* for a good-sized volume. Dr. Coles, an American physician, gave a volume to the *Stabat Mater.* Judge Noyes unostentatiously issued his *Seven Great Hymns of the Mediæval Church,* and the book ran through many editions. The name of Protestant editors and translators of our Latin hymns is legion. One of the most earnest and reverent students of Latin hymnody, and perhaps the most felicitous of all the translators, was an Anglican clergyman, the Rev. J. M. Neale, D.D. The distinction achieved by Father Britt in the present volume, however, does not lie in the fact that he has ventured, with catholicity of literary taste, to include renderings by other than Catholic pens. Orby Shipley in his *Annus Sanctus* and the Marquess of Bute in his *Roman Breviary* had already drawn a sharp contrast—the former excluding, the latter including, non-Catholic renderings. But the present compiler has, more largely than any other, given representation to non-Catholic pens. He has mainly sought for translations that should best combine a just literalness with the just freedom in phrase and form accorded by literary canons in the art of translation. There is obvious danger, on the one hand, that the ray of doctrinal truth will suffer refraction when it passes from the medium of the Latin idiom into the medium of the English tongue. On the other hand, there is danger that excessive devotion to literalness in phrase rather than in thought will issue in idiomatic awkwardness, questionable rhyming, stilted or crabbed rhythm.

While the work of Father Britt derives distinction from this largeness of view in selection, it also aims to secure elegant artistry in the translation of our wonderfully rich hymnody. The task is trying beyond ordinary apprehension, for the editor must minutely weigh questions of accuracy in the rendering, must measure relative felicities of

phrase, must compare stanza with stanza, must evaluate sensitively the appropriateness of an English metre to that of the Latin original. Meanwhile, he must remain always fearful lest some subtle essence or quintessence of the Latin poet's fine frenzy may have been lost, some hardly discernible antithesis in thought or phrase overlooked (as Dr. Neale pointed out in several English translations of the Angelic Doctor's *Pange Lingua*), some *curiosa felicitas* of the Latin handled with unlaboriously heavy touch. The art of selection in the midst of many fairly satisfactory renditions is indeed, to the conscientious anthologist, a most trying one. But the artistic labor does not end here. Merely to select at random will hardly suffice. But to choose the version always which seems best to satisfy the canons of art might result in the too frequent recurrence of the same names—those of Caswall, Neale, Newman, for instance—with an undesirable monotony. A large volume must have a large variety in authorship, when it is an anthology in the field of Latin hymnody. The difficulty confronted is not the superficial one, however, of a mere variety in names. In the domain of music, one may tire of the majesty of Bach, the stormy emotionalism of Beethoven, the "cloying sweetness" of Mendelssohn. In literature, one may desire a change even from the morning freshness of Chaucer, the vivid heart-searchings of Shakespeare, the sententious rhythms of Pope. More is needed than a mere variety in metric forms—a device used by translators in order to avoid monotony. There should be variety in mental and spiritual experience and outlook, in poetic gifts, in rhymic and rhythmic facilities, in variant literary modes. To sum it up briefly, there should be variety in the unmeasurable thing called personality. For the style is the man—the complex, like himself, of his culture, his loves and hopes, his anxieties and fears. Accordingly, the compiler has availed himself of the labors of some sixty translators of the one hundred and seventy-three hymns included in his volume. The reader may therefore confidently look for that variety which is the spice of literature as of life. Incidentally, he will receive a broad vision of the hymnologic work going on in the world around him.

The utility of Father Britt's labor of love is practical in many ways. A good translation is really an interpretation. It does not render merely the words or even the thoughts of the original writer into another tongue, but seeks as well to pierce into his mood, to reproduce it for the reader, to catch and fix that first passion which

> beggars all behind,
> Heirs of a tamer transport prepossessed.

And so it is that the learned Latinist may still learn at times something from the studious, gifted, visioned translator, even as the learned Shakespearian etymologist may gain deeper insight from the action and emphasis of a Garrick or a Booth. In the lower levels of thought, a good interpretation may be gained from a good translation; for not a few of the Latin hymns need intelligent commentary for their easy or complete elucidation—a commentary sometimes supplied, in a large sense, by a poetic translator. On a still lower plane, some of the Latin hymns (such as the *Æterne Rerum Conditor*, the *Ut Queant Laxis*) present grammatical tangles not readily solvable by the ordinary graduate of a course in Latin language and literature. But if the innumerable hosts of those who have had no training in Latin are to benefit by the wisdom, the piety, the fervor enshrined in the hymns of the Roman liturgy, the work of the translator becomes indispensable.

It remains but to felicitate the compiler upon the completion of his long and loving labor and to bespeak for his volume the attention of all students of Latin hymnology and all lovers of the venerable hymns of the Roman Missal and Breviary.

H. T. Henry.

The Catholic University of America,
Washington, D. C.

Author's Preface

THE purpose of this volume is to provide an introductory work on the hymns of the Roman Breviary and Missal. In its pages will be found all the hymns in the Breviary since the Bull *Divino Afflatu* of Pope Pius X (1911), together with the five sequences of the Missal, and a few other hymns. There is at present in English no work that even approximately covers this ground. Many thoughtful men have long felt that something should be done to make our liturgical hymns better known and better understood.

The *Dies Iræ*, the *Vexilla Regis*, the *Stabat Mater*, the *Lauda Sion*, and the *Pange Lingua* are of incomparably greater value to the Christian than the greatest of pagan odes. However, the study of the ancient classics and of Christian hymns may and should go hand in hand. Each has its own purpose; there is no quarrel between them. The one serves to cultivate a delicate and refined taste, the other enkindles in the soul the loftiest sentiments of religion. The study of the former prepares one for a fuller and more generous enjoyment of the latter.

The present volume is intended as a manual for beginners—for those who have had no access to the many excellent works on Latin hymns edited in other languages. The editor has no new theories of authorship to propound, no new historical facts to announce, and in general no new interpretation of disputed passages in the hymns. For historical data he freely acknowledges his indebtedness to many existing works, especially to the *Dictionary of Hymnology* so ably edited by the late Rev. Dr. John Julian, and the Rev. James Mearns, M.A.

The translations referred to throughout the volume are

metrical translations. There are no prose translations in English, if one excepts a considerable part of the hymns of the *Proper of the Season,* which are found in Abbot Guéranger's great work *The Liturgical Year.* The metrical versions given here represent the work of more than sixty translators, some of whom flourished as early as the seventeenth century. In the selection of these translations many hymn-collections and many of the finest hymn-books have been laid under tribute. Catholic and Anglican scholars, especially since the days of the Oxford Movement, have vied with one another in rendering our Latin hymns into English verse. Both in the number of translators and in the quality of their work the honors are about equally divided. It is worthy of note that Catholic scholars have ordinarily translated the Roman Breviary Text, while Anglicans have generally rendered the Original Text as found in the Benedictine and Dominican Breviaries. Much time was spent in the selection of the translations that accompany the Latin hymns. Despite the great wealth of translations the editor is inclined to believe that the number of really good versions of any particular hymn is not great. A translation, to be worthy of the name, must combine good idiomatic English with a literal rendering of the original. The retention of the meter of the original is also very desirable. Some translators have excelled in one of these qualities, some in another; few have successfully combined all of them. In not a few instances it was found necessary to restrict the choice of translations to those made directly from the Roman Breviary Text. Often however the two Texts while differing verbally do not differ greatly in sense. In such instances translations of the Original Text by J. M. Neale and others are freely given. It was a part of the instruction given the revisers of the hymns in 1632 that the meter and sense of each line should be preserved, and that expressions should not be fundamentally altered. It need scarcely be said that this instruction was not always followed.

Whenever ascertainable the name of the translator of each hymn is given. Statements as to authorship do not as a rule include Doxologies, Latin or English. Considerable

liberty was taken in the selection of English Doxologies. The number of English translations is given under each hymn. The number of translations credited to a hymn is based in great part on the versions mentioned in Julian's *Dictionary of Hymnology* and in Duffield's *Latin Hymn-Writers*. To these lists have been added several recent translations. All such lists are necessarily incomplete.

The editor is not unconscious of the many shortcomings and imperfections of the present volume; but if it will serve to enkindle in the hearts of beginners, especially of young men studying for the priesthood, a love for the hymns of Holy Church, it will have accomplished the chief purpose for which it was undertaken. Its preparation has been both a pastime and a labor of love. The result is cheerfully submitted to the judgment and correction of the proper ecclesiastical authorities. The pointing out of any inaccuracies will be duly acknowledged and greatly appreciated by the editor.

Acknowledgments

The editor desires to express his warmest thanks to many kind friends for their generous assistance in the preparation of this work. A special word of acknowledgment is due to the Right Rev. Msgr. H. T. Henry, Litt.D., and to the late Right Rev. Peter Engel, O.S.B., for their kindly interest in the work from its inception. The editor's thanks are also due to many authors and publishers for permission to use the translations here assigned them: to Mr. Robert Bridges, the Poet Laureate, for permission to use hymn 12 from *The Yattendon Hymnal;* to the Benedictines of Stanbrook for hymns 99, 100, 121, 122, 138, 140 from their *The Day Hours of the Church;* to Messrs. Burns, Oates and Washbourne for hymns 98 and 146 from Archbishop Bagshawe's *Breviary Hymns and Missal Sequences;* to the representatives of the late Marquess of Bute for hymns 84, 95, 141 from his *Roman Breviary in English;* to the Rev. John Connolly for hymn 116 by the late Canon Hall; to the Rev. Percy Dearmer for hymn 156; to Mr. Laurence Housman for hymn 164; to Judge D. J. Donahue for a

new translation of hymn 159, and for hymns 86, 123, 142, 143, from his *Early Christian Hymns;* to the Rev. Edward F. Garesché, S.J. for hymn 80; to the Rev. T. A. Lacey, M.A. for hymn 48; to the Right Rev. Msgr. H. T. Henry for hymns 41, 75, 96, 97, 131, 139, 144; to the Right Rev. Sir David Oswald Hunter-Blair, O.S.B. for a new translation of hymn 30, and for hymn 141; to Miss Julian for hymn 20 written by her distinguished father; to the proprietors of *Hymns Ancient and Modern* (*H.A. and M.*) for hymns 34B and 154; to Messrs. Kegan Paul, Trench, Trubner & Co. for hymn 102 by the late Charles Kegan Paul; to Messrs. Longmans, Green & Co. for hymn 135, by the late Dr. T. I. Ball; to Mr. Alan G. McDougall for hymns 1, 64, 77, 105, 129, 136, 138, 156 which now appear in print for the first time; to Messrs. Macmillan and to the Society for Promoting Christian Knowledge (S.P.C.K.) for hymns 14, 16, 18, 27, 36 by the late W. J. Courthope; to the Oxford University Press for hymn 4 by Messrs. Ellerton and Hort; to the Rev. G. H. Palmer, B.A. for permission to use many copyright hymns from *The Hymner*—this includes all the hymns ascribed to Messrs. G. H. Palmer, M. J. Blacker, W. J. Copeland, J. W. Chadwick, and J. W. Doran; to Mr. Athelstan Riley, M.A. for hymns 42 and 129; to *The Rosary Magazine* for hymn 139; to the Rev. G. R. Woodward, M.A. for a new translation of the *Ave Maris Stella* 149B, and for many courtesies; to the proprietors of *The English Hymnal* for the translation ascribed above to Messrs. Athelstan Riley, T. A. Lacey, Percy Dearmer, and Laurence Housman.

Among the many scholars and friends to whom the editor is indebted he would here make special mention of Mr. James Britten, K.S.G., the Rev. James Mearns, M.A., Mr. Alan G. McDougall and the Rev. Ildephonse Brandstetter, O.S.B. Many of those already mentioned have been very kind and helpful in looking up the owners of hymns still in copyright. This in itself has been no slight task as most of these are the property of English authors and publishers. The editor has spared no efforts to ascertain the owners of all copyright hymns; but if through inadvertence any have been overlooked, indulgence is asked in so worthy a

cause, and the editor promises that due acknowledgement will be made at the earliest opportunity.

Bibliography

Works containing translations of Latin hymns, without Latin texts and comment, will be found among the biographies of translators at the end of this volume.

1. John Julian: *A Dictionary of Hymnology,* 2nd Ed., London, 1907. A truly great work which sets forth the origin of Christian hymns of all ages and nations. Very valuable for Latin hymns. This work does not contain texts.

2. S. W. Duffield: *Latin Hymn-Writers and Their Hymns,* New York, 1889. This work is a series of critical essays; it contains a few Latin hymns and translations. It is not a reliable work. Funk and Wagnalls, New York.

3. R. C. Trench: *Sacred Latin Poetry, Chiefly Lyrical,* London, 1864. Trench was the Protestant Archbishop of Dublin. This book is an old favorite. It contains 76 Latin hymns, six of which are from the Breviary and two from the Missal. The introduction (52 pages) is very instructive. The book is the work of a scholar, albeit a bigoted one.

4. F. A. March: *Latin Hymns,* New York, 1874. Contains Latin text of 160 hymns with brief but good notes; 37 of these hymns are in the Breviary or Missal. American Book Co., New York.

5. *Eucharistica* by Right Rev. Msgr. H. T. Henry, Litt. D. Contains, among much other valuable matter, the Latin texts with translations of some forty hymns in honor of the Blessed Sacrament, the Sacred Heart, and the Holy Name. There are sixty pages of comment. The Dolphin Press, Philadelphia, 1912.

6. *The Catholic Encyclopedia:* This great work is frequently referred to throughout this volume. It contains much valuable information on our Latin hymns. The article on *Hymnody and Hymnology* was contributed by Rev. Clemens Blume, S.J., one of the editors of *Analecta Hymnica.* There are also some fifty articles on individual hymns, practically all of which were contributed by Msgr.

H. T. Henry. Each article is followed by a valuable bibliography.

7. *American Ecclesiastical Review:* During the last twenty-five years the *American Ecclesiastical Review* has contained many scholarly articles on our Latin hymns, and many translations. Most of the articles and translations are from the pen of Msgr. H. T. Henry.

8. *Latin Hymns* edited with an introduction and notes by Rev. Matthew Germing, S.J., Loyola University Press, Chicago, 1920. This inexpensive booklet contains forty-five hymns judicially chosen and carefully edited for classroom purposes.

9. *Latin Hymns* edited by W. A. Merrill. A small volume of Latin hymns with brief but good notes. About forty of the hymns are from the Breviary and Missal. Sanborn, Boston, 1904.

10. *Hymns Ancient and Modern* (*H. A. & M.*), *Historical Edition,* London, 1909. Contains 643 hymns, among which are 148 Latin hymns with English translations and notes. It contains a valuable Introduction (110 pages). The text of the Latin hymns "Hymni Latini" is also printed separately in vest pocket form. (Wm. Clowes & Sons, Ltd., 23 Cockspur St., London, S.W.)

11. L'abbé Pimont: *Les Hymnes du Bréviaire Romain.* Etudes critiques, littéraires et mystiques. 3 Vols., Paris, 1874-1884. A valuable commentary; a good companion would be the work next listed below.

12. Louis Gladu: *Les Hymnes du Bréviaire* traduites en français avec le text latin en regard. Second Ed., Quebec, 1913.

13. Johan Kayser: *Beiträge zur Geschichte und Erklärung der ältesten Kirchenhymnen.* 2 Vols., Paderborn, 1881-1886. An excellent commentary.

14. Adelbert Schulte: *Die Hymnen des Breviers* nebst den Sequenzen des Missale; 2nd Ed., Paderborn, 1906. This work contains the Roman Breviary Text of the hymns, and the Original Text where it differs from the former. There is a very literal prose translation of each hymn together with ample explanatory notes. It is one of the best works obtainable on our Latin hymns.

15. F. J. Mone: *Lateinische Hymnen des Mittelalters,* 3 Vols., Freiburg, 1853-1855. Since its publication this has been one of the standard works on Latin hymns.

16. H. A. Daniel: *Thesaurus Hymnologicus,* 5 Vols., Leipzig, 1841-1856. A valuable and extensive collection of hymns. The arrangement however is poor, and the abbreviations and references in the notes are most obscure. The first volume contains in parallel columns about fifty Breviary hymns in both the Original Text and the Roman Breviary Text.

17. Dreves and Blume: *Analecta Hymnica Medii Ævi.* Leipzig, 1886. This great work when completed will contain about sixty volumes. More than fifty are now in print. It is the most extensive work on Latin hymnody thus far undertaken. The work listed next below should be in the hands of every user of the *Analecta Hymnica.*

18. James Mearns: *Early Latin Hymnaries.* An index of hymns in hymnaries before 1100. It gives references to the three following works where the texts of the hymns are printed: *Analecta Hymnica* (*supra*); Werner's *Die ältesten Hymnensammlungen von Rheinau,* 1891; Stevenson's *The Latin Hymns of the Anglo-Saxon Church,* 1851; References are also given to Chevalier's *Repertorium Hymnologicum,* the great index to Latin hymns.

Introduction

Historical

THE use of hymns in the Western Church dates from the fourth century, from the days of the two illustrious Doctors of the Church, SS. Hilary and Ambrose. The first in point of time to write hymns was Hilary, the ever vigilant bishop of Poitiers (d. 368). St. Hilary, who had earned for himself the title of *Malleus Arianorum,* "the Hammer of the Arians," was sent into exile by the Arian Emperor Constantius. His place of exile was Phrygia, a country in western Asia Minor. During the six years of his enforced sojourn among the Greeks, he became familiar with Greek metrical hymns which were at that time coming into use among the Christians in the East. On his return to Poitiers in 361 he began the writing of Latin hymns in the West. His efforts were not crowned with great success. Most of his hymns have perished and many of those which bear his name are the compositions of later writers. In 1887, three fragments of hymns from St. Hilary's *Liber Hymnorum* were discovered; these are probably the only genuine hymns of St. Hilary that have survived.

To St. Ambrose (340-397), the great Bishop of Milan, is to be ascribed the honor of being the real founder of hymnody in the West. St. Ambrose began the writing of hymns as a means of combating the pernicious doctrines of the Arians. His hymns were used to convey correct Catholic doctrine to the minds and hearts of his people. For this purpose he chose with remarkable judgment a simple strophe consisting of four iambic dimeters—four lines of eight syllables each. This, which is the simplest of all the

lyric meters, is most suitable for congregational singing and is easily memorized. The hymns of St. Ambrose became very popular, and from Milan they spread rapidly throughout the West. Many imitators arose who imitated the style and meter of St. Ambrose. All such hymns were given the general name *Ambrosiani*—Ambrosian hymns. So popular were the hymns of St. Ambrose and of the Ambrosian school of hymn-writers that with a few insignificant exceptions hymns in this meter were almost exclusively used down to the eleventh century, nor did other meters come into extensive use until as late as the sixteenth century. Even to this day hymns written by St. Ambrose or by his imitators greatly predominate in the Breviary. H. A. Daniel in his *Thesaurus Hymnologicus* (Vol. 1), gives ninety-two hymns which he ascribes to St. Ambrose or to his contemporaries or successors. Many of these *Ambrosiani* are certainly not the work of St. Ambrose. The Benedictine editors of the works of St. Ambrose attribute to him twelve hymns. Father Dreves, the eminent hymnologist, after a careful study of the hymnaries in the Vatican and at Milan in 1893, gives it as his opinion that fourteen of the hymns ascribed to St. Ambrose are "genuine" and that four others are "possibly his."

During the four centuries that elapsed between the death of St. Ambrose (397) and that of Charlemagne (814), many Christian poets sang in noble strains. In meter and outward form they imitated the hymns of St. Ambrose. Conspicuous among those whose hymns are used in the Divine Office are the Spanish poet Prudentius (d. 413) whose *Cathemerinon* is frequently mentioned in this volume; Sedulius (5th cent.) who gave us the beautiful Christmas hymn *A solis ortus cardine;* Fortunatus (d. 609) "the last of the Latin poets of Gaul" and the author of the incomparable *Vexilla Regis* and of the sublime passion hymn *Pange lingua;* St. Gregory the Great (d. 604) to whom tradition assigns a place among the hymn-writers; Paul the Deacon (d. 799), a Benedictine of Monte Cassino, the author of the first Sapphic hymn *Ut queant laxis;* and Rabanus Maurus (d. 856), the learned Archbishop of Mainz, the probable author of the *Veni Creator Spiritus.*

The second period of hymn-writing embraces the period between the ninth and the sixteenth century. It was a period of the greatest activity. Many of the medieval hymn-writers were exceedingly prolific, and a mere mention of the names of those who distinguished themselves would be a lengthy task. The hymn-writers of the Middle Ages allowed themselves greater liberty than the earlier Christian poets, and in general the rules of prosody were disregarded. It is noticeable also that the hymns of this period became more subjective than the somewhat austere hymns of St. Ambrose and his imitators. Popular subjects were—the Passion and Wounds of Christ, His Holy Name, the Joys of Paradise, the Terrors of the Judgment, hymns in honor of Our Lady and of the Saints. Among the great names of this period is that of St. Thomas Aquinas (d. 1274), the poet of the Blessed Sacrament; Bernard of Cluny (12th cent.), author of *De Contemptu Mundi,* a poem of 3,000 lines which is well known to English readers from Neale's translations—"The world is very evil," and "Jerusalem the golden," which are found at the end of this volume. To this period also belongs Adam of St. Victor, the author of many sequences of incomparable beauty, and the most prominent and prolific hymn-writer of the Middle Ages. To these great names must be added that of Jacopone da Todi (d. 1306), the author of the tenderest of all poems, the *Stabat Mater;* and the still greater name of Thomas of Celano (d. *circa* 1255), the immortal author of the greatest of uninspired compositions, the *Dies Iræ.*

The third period of Latin hymn-writing extends to the present day. It is not a period marked by any great names nor has it been productive of any noteworthy new school of hymn-writers. As in all worldly things a period of growth and activity is followed by a period of decay. The art of Latin hymn-writing did not prove to be an exception to this rule. With the close of the Ages of Faith the sun of Latin hymnody set in all its splendor. Two causes conspired to make Latin hymn-writing a lost art. During the ages when hymnody flourished men thought in Latin and spoke Latin; for them Latin was a living language, and one

fully capable of giving expression to the most subtle and refined thoughts and feelings of the human soul.

Fortunately also men gloried in their Faith and in the external manifestation of it in literature, in architecture, in painting, and in sculpture. Unfortunately these conditions obtain no longer. Latin has become a dead language even to scholars, and no one writes poetry in a language which he has not learned from his mother but from books. The second cause of the decay of hymnody was the Renaissance. To the Humanist no Latin poem was correct that did not measure up to the classical standards of the Augustan Age. Any deviation from this standard was a barbarism. "The Humanists," says Father Clemens Blume, S.J., "abominated the rhythmical poetry of the Middle Ages from an exaggerated enthusiasm for ancient classical forms and meters. Hymnody then received its death blow as, on the revision of the Breviary under Pope Urban VIII, the medieval rhythmical hymns were forced into more classical forms by means of so-called corrections." (*Cath. Encycl.*, Art. *Hymnody*). Pope Urban was himself a Humanist, the last in fact of the Humanist Popes. During his reign a commission was appointed to revise the Breviary, and a special commission of four distinguished Jesuit scholars, Fathers Sarbiewski, Strada, Galluzzi, and Petrucci was appointed to correct the hymns of the Breviary. As a result of the labors of this commission, 952 *corrections* were made in the 98 hymns then in the Breviary. Eighty-one hymns were corrected: 58 alterations were made in the hymns of the Psalter, 359 in the Proper of the Season, 283 in the Proper of the Saints, and 252 in the Common of the Saints. The *first lines* of more than 30 hymns were altered.

The *Jam lucis orto sidere,* the *Ave Maris Stella,* the hymns of St. Thomas Aquinas, and a few others were spared. Some hymns were practically rewritten, others were scarcely touched. In 1629, the Sacred Congregation of Rites approved of the alterations, and by the Bull *Divinam Psalmodiam* in 1632, Pope Urban VIII introduced them into the official edition of the Breviary. In connection with the revision of the hymns it should be borne in mind that the act of Urban VIII was a purely disciplinary act,

one which the Church may recall at any time, and one which she probably will recall, for the work of the revisers is now generally regarded as a mistake. The hymns in their old form are still found in the Breviaries of the Benedictines, Dominicans, Cistercians, Carthusians, and probably a few others. And, strangely enough, they are still used in the two great Churches in Rome, St. Peter's and St. John Lateran.

A word yet remains to be said as to when hymns were first made an integral part of the Divine Office. It seems fairly certain that St. Benedict, who wrote his Rule some ten or fifteen years before his death in 543, was the first to make hymns an integral part of the canonical hours. St. Benedict invariably styles these hymns *Ambrosiani* but does not name them. A century later hymns constituted a part of the Office of the secular clergy in Gaul and Spain. Rabanus Maurus (d. 856) testifies that hymns were in general use in his day. And last of all Rome admitted hymns into the Divine Office in the twelfth century. It must not be inferred, however, that no hymns were sung in the churches throughout the West until they were officially recognized as a part of the liturgical Office. From the days of St. Ambrose (d. 397) the singing of Latin hymns in the Church occupied the same position that is now accorded the singing of hymns in the vernacular. This is true even of conservative Rome long before the twelfth century. It might be recalled that Pope St. Gregory the Great (d. 604), himself a hymn-writer of note, was for several years before his elevation to the Papacy a Benedictine abbot in the monastery of St. Andrew on the Cælian Hill. While there he must have become familiar with the *Ambrosiani* of the Benedictine Office which he sang daily. Nor is it conceivable, from what we know of his life, that as Pope he should not have encouraged the singing of hymns in the churches of Rome.

Meters

A considerable variety of meters has been employed by the Christian poets in the composition of Latin hymns.

These meters or verse forms receive their name partly from the foot that chiefly predominates in them; as, Iambic, Trochaic, and partly from the number of meters or measures they contain; as, Dimeter, Trimeter; or from the name of the author who originated or employed a certain kind of verse: as, Sapphic, Glyconic, Asclepiadic, etc.

By far the greater part of the hymns is written in Iambic and Trochaic meters. In these meters Latin verses are measured not by single feet as in English, but by pairs or dipodies. In Latin it requires four Iambi or Trochees to make a Dimeter, while in English a verse with the same number of feet is called a Tetrameter. A Dimeter, therefore, in these meters, contains four Iambi or Trochees; a Trimeter six; and a Tetrameter eight.

The Romans learned their poetry, as they learned the other fine arts, from the Greeks. About two centuries before Christ the influence of Greek poetry began to manifest itself in the writings of Ennius, "the Father of Roman poetry." The influence of Greek models increased from year to year till it culminated in the immortal works of Horace and Virgil in the Golden Age of Latin literature. Horace exemplifies all that is best in Latin poetry, and it was the poetry of Horace and his contemporaries that was the delight of the cultured Romans whose taste had been formed on Greek models. This poetry, it need scarcely be said, was strictly quantitative.

But together with this classical poetry there co-existed, and that too from the beginning of Latin letters, a purely rhythmical poetry, a poetry of the people, in which the ballads and folk songs of the common people were written. The common people knew nothing of quantity with its artificial and arbitrary rules which the poets had made. Quantitative poetry was therefore the poetry of the educated; rhythmical or accentual poetry was the poetry of the common people. Now, the early hymns of the Church were likewise the songs of the people, and were necessarily written in a manner that would appeal to all the people and not merely to the cultured classes. This was effected by St. Ambrose and by the earlier writers of the Ambrosian school, by a compromise between the

quantitative and the rhythmical principles. These writers made use of the simplest of all the lyric meters, the Iambic Dimeter, with its regular succession of short and long syllables; but they took care that the accents should in general fall on the long syllables. Their quantitative hymns can therefore be read rhythmically. In the composition of his hymns, St. Ambrose did not make use of any greater licenses than did Horace and his contemporaries. Later on, however, it is noticeable that less and less attention was paid to quantity and greater attention to accent which began to replace it. As early as the fifth century many hymn-writers employed the rhythmical principle only. This process continued until in the Middle Ages all sense of long and short syllables had vanished, and hymns were written in accentual, non-quantitative meters. In studying the hymns chronologically, it will be observed also that the growth of rhyme kept pace with the growth of accent.

The scales given below illustrate the common quantitative forms of the various meters employed in the composition of Latin hymns. In non-quantitative Latin hymns, and in English hymns, accent marks may be substituted for the marks indicating the long syllables.

Scale "A" ***Iambic Dimeter***

Te lucis ante terminum,	Before the ending of the day,
Rerum Creator poscimus,	Creator of the world, we pray
Ut pro tua clementia	That with Thy wonted favor Thou
Sis præsul et custodia.	Wouldst be our Guard and Keeper now.

In this meter a spondee or an anapest may be used in the first and third foot. By far the greater part of the Breviary hymns are composed in this meter. In English this is the well-known Long Meter (L. M.) exemplified above.

Scale "B" ***Iambic Trimeter***

Decora lux æternitatis auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat principes,
Reisque in astra liberam pandit viam.

The beauteous light of God's eternal majesty
Streams down in golden rays to grace this holy day
Which crowned the princes of th' Apostles' glorious choir
And unto guilty mortals showed the heavenward way.

A spondee or an anapest may be used in the odd-numbered feet of the Latin hymns. See hymns: 89, 91, 116, 117, 124, 128.

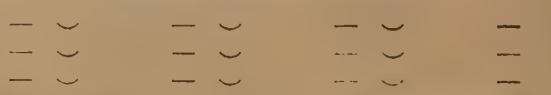
Scale "C" ***Trochaic Dimeter***

Dies iræ, dies illa,
Solvet sæclum in favilla:
Teste David cum Sibylla.

Day of wrath, that day whose knelling
Gives to flames this earthly dwelling;
Psalm and Sibyl thus foretelling.

The *Dies Iræ* alone is written in this meter. Hymn 87.

Scale "D" ***Trochaic Dimeter Catalectic***



Veni Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Holy Spirit, Lord of light,
From the clear celestial height,
Thy pure beaming radiance give.

See hymn 67, which alone is written in this meter. The

Stabat Mater is composed of six-line stanzas of trochaic dimeters, the third and sixth lines being catalectic. See hymns 54 and 57, with their translations.

Scale "E" ***Trochaic Dimeter Brachycatalectic***

— ⏑ — ⏑ — ⏑
— ⏑ — ⏑ — ⏑
— ⏑ — ⏑ — ⏑

Ave maris stella,	Ave, Star of ocean,
Dei Mater Alma,	Child Divine who barest,
Atque semper Virgo,	Mother, Ever-Virgin,
Felix cœli porta.	Heaven's portal fairest.

In this hymn (alone) each line consists of three trochees. "Brachycatalectic," i.e., wanting two syllables or the last foot of the final dipody. See hymn 149 and its two translations.

Scale "F" ***Trochaic Tetrameter Catalectic***

— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —
— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —
— ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ — ⏑ —

Pange, lingua, gloriosi lauream certaminis,
Et super crucis trophæo dic triumphum nobilem,
Qualiter Redemptor orbis immolatus vicerit.

Sing, my tongue, the glorious battle, sing the ending of the fray;
Now above the Cross, the trophy, sound the loud triumphant lay:
Tell how Christ, the world's Redeemer, as a Victim won the day.

The caesura uniformly follows the fourth foot—thus dividing each verse into a trochaic dimeter acatalectic, and a trochaic dimeter catalectic; thus,

Pange lingua gloriosi	Sing, my tongue, the glorious battle,
Lauream certaminis, etc.	Sing the ending of the fray, etc.

In the Breviary the lines are uniformly broken in two at the caesura, thus forming stanzas of six lines. See hymns 52, 53, 76, 119, 132, 134B, 168 and their English translations.

Scale "G" *The Asclepiadic Strophe*

Sanctorum meritis inclyta gaudia
Pangamus socii gestaque fortia:
Gliscens fert animus promere cantibus
Victorum genus optimum.

This strophe consists of three Asclepiadic lines and one Glyconic. The above is a classical specimen of a hymn written in this meter. See the translations of hymns 77, 136, 159.

There is some difference of opinion as to how the classical Asclepiadic strophe should be read. This question is discussed in the article on this hymn in the *Cath. Encycl.* However, the majority of those who read these hymns in the Breviary, read them rhythmically as if written in dactyls. This is well exemplified in another article in the same work on the hymn *Sacris solemniis*—a hymn written in accentual, non-quantitative measures:

Lo! the Angelic Bread feedeth the sons of men:
Figures and types are fled never to come again.
O what a wondrous thing! lowly and poor are fed,
Banqueting on their Lord and King.

Hymns: 77, 92, 93, 94, 104, 118, 131, 136, 159.

Scale "H" *The Sapphic Strophe*

Ecce jam noctis tenuatur umbra,
Lux et auroræ rutilans coruscat:
Supplices rerum Dominum canora
Voce precemur.

Lo! the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returneth;
Fervent in spirit, to the mighty Father
Pray we devoutly.

Each of the first three lines of the Sapphic strophe consists of a trochee, spondee, dactyl, and two trochees. The last syllable may be long or short. The fourth line is Adonic, and consists of a dactyl followed by a spondee. In the first three lines the place for the caesura is generally after the fifth syllable. See hymns: 7, 10, 96, 105, 106, 113, 114, 115, 121, 135, 160, 164. Most of these hymns are translated in the meters, Sapphic and Adonic, of the originals.

The Canonical Hours

The canonical hours are: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. Matins is composed of parts called Nocturns or Vigils, two or three in number. Lauds was originally the concluding part of Matins. Even now Matins and Lauds are scarcely ever separated. The traditional view is that the Nocturns of Matins were recited at different times during the night. Outside of monastic communities, however, the observance of such nightly Vigils would scarcely be possible.

There is in the Breviary a hymn assigned to each of the canonical hours. Many of these hymns contain allusions which are better understood in both the literal and symbolical sense, when it is known at what particular part of the day or night the hymn was formerly sung. The following table will be found sufficiently accurate for all practical purposes.

Table "A" When the Canonical Hours Were Formerly Said

Prime, at 6:00 A. M.	First Nocturn of Matins at 9:00 P. M.
Terce, at 9:00 A. M.	Second Nocturn of Matins at 12:00 P. M.
Sext, at 12:00 M.	Third Nocturn of Matins at 3:00 A. M.
None, at 3:00 P. M.	
Vespers, at 6:00 P. M.	
Compline, at nightfall	

Lauds was said at daybreak

In appointing these times for the recitation of the canonical hours, the Church had in mind the greater divisions or hours of the Roman day. The Romans divided the day, from sunrise to sunset, into twelve equal parts called "hours." These were the common hours. "Are there not

twelve hours of the day?" (John 11, 9). They also (as did the Jews after the conquest) divided the day into four greater hours, and the night into four watches (*custodiæ, vigiliæ, noctes*) each of which was of three common hours' duration. As the hours or watches of the Roman day and night were based on solar time, they varied in length with the season of the year. The season of the equinox is uniformly taken as the standard. At that time the duration of day and night being equal, the hours and watches were also equal. The following Tables illustrate the greater divisions of the Roman day and night, and a comparison with Table "A" will show how the Church adopted the ancient Roman subdivisions of the day and night as times of prayer.

Table "B" ***The Greater Hours of the Roman Day***

The First Hour (Roman time) was from 6:00 A. M. to 9:00 A. M. (our time)
The Third Hour (Roman time) was from 9:00 A. M. to 12:00 M. (our time)
The Sixth Hour (Roman time) was from 12:00 M. to 3:00 P. M. (our time)
The Ninth Hour (Roman time) was from 3:00 P. M. to 6:00 P. M. (our time)
(6:00 A.M. *Prime;* 9:00 A.M. *Terce;* 12:00 M. *Sext;* 3:00 P.M. *None;* 6:00 P.M. *Vespers.*)

Table "C" ***Roman Divisions of the Night***

The First Watch, "evening," was from 6:00 P. M. to 9:00 P. M. (our time)
The Second Watch, "midnight," was from 9:00 P. M. to 12:00 P. M. (our time)
The Third Watch, "cock-crowing," was from 12:00 P. M. to 3:00 A. M. (our time)
The Fourth Watch, "morning," was from 3:00 A. M. to 6:00 A. M. (our time)

These hours and watches are frequently mentioned in the New Testament. In a single verse St. Mark refers to the four watches. "You know not when the lord of the house cometh; at *even,* or at *midnight,* or at the *cock-crowing,* or in the *morning*" (XIII, 35). The *Catholic Encyclopedia* contains instructive articles on each of the canonical hours; there is also an article on *Breviary,* and one on *Nocturns.*

The Hymns of the Breviary and Missal

Part I

The Hymns of the Psalter

PRIME

1 *Jam lucis orto sidere*

JAM lucis orto sidere
Deum precemur supplices,
Ut in diurnis actibus
Nos servet a nocentibus.

NOW in the sun's new dawning ray,
Lowly of heart, our God we pray
That He from harm may keep us free
In all the deeds this day shall see.

[2] Linguam refrænans temperet,
Ne litis horror insonet:
Visum fovendo contegat,
Ne vanitates hauriat.

May fear of Him our tongues restrain,
Lest strife unguarded speech should stain:
His favoring care our guardian be,
Lest our eyes feed on vanity.

[3] Sint pura cordis intima,
Absistat et vecordia:
Carnis terat superbiam
Potus cibique parcitas.

May every heart be pure from sin,
And folly find no place therein:
Scant meed of food, excess denied,
Wear down in us the body's pride.

[4] Ut cum dies abscesserit,
Noctemque sors reduxerit,

That when the light of day is gone,
And night in course shall follow on,

Mundi per abstinentiam Ipsi canamus gloriam.	We, free from cares the world affords, May chant the praise that is our Lord's.
[5] Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc, et per omne sæculum.	All laud to God the Father be, All praise, Eternal Son, to Thee: All glory, as is ever meet, To God the holy Paraclete.

AUTHOR: Ambrosian, 5th cent. METER: Iambic dimeter. TRANSLATION by Alan G. McDougall. There are about thirty translations. LITURGICAL USE: Hymn for Prime daily throughout the year. Read the article on *Prime* in the *Cath. Encycl.*

1. "The star of light being now risen, let us humbly beseech God, that in our daily actions He may keep us from all harm." *Lucis sidus*=sol; Prime was said at sunrise.

2. "Bridling, may He restrain the tongue, lest the jarring discord of strife resound; may He lovingly veil our sight lest it drink in vanities." *Fovendo:* "The ablative of the gerund and gerundive is used to express manner, means, cause, etc. In this use, the ablative of the gerund is, in later writers nearly, and in medieval writers entirely, equivalent to a present participle" (Allen and Greenough's *New Latin Grammar,* 507). *Linguam:* Qui enim vult vitam diligere, et dies videre bonos, coerceat linguam suam a malo, et labia ejus ne loquantur dolum (I Peter 3, 10). For an exposition of the sins of the tongue, read the third chapter of St. James' Epistle. *Visum:* Averte oculos meos, ne videant vanitatem (Ps. 118, 37).

3. "May the inmost recesses of the heart be pure, and may folly cease; may the sparing use of food and drink wear down the pride of the flesh." *Parcitas:* In multis enim escis erit infirmitas . . . Propter crapulam multi obierunt; qui autem abstinens est, adjiciet vitam (Ecclus. 37, 33-34).

4. "That when the day has departed, and fate has brought back the night, still pure by virtue of abstinence, we may sing His glory." *Sors,* fate, divine ordinance, *Ipsi,* dative, to Him.

5. "Glory be to God the Father, and to His only Son, together with the Holy Ghost, the Comforter, both now and forever."

TERCE

2 *Nunc Sancte nobis Spiritus*

NUNC Sancte nobis Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.

COME, Holy Ghost, who ever One
Art with the Father and the Son,
It is the hour, our souls possess
With Thy full flood of holiness.

[2] Os, lingua, mens, sensus, vigor
Confessionem personent,
Flammescat igne caritas,
Accendat ardor proximos.

Let flesh and heart and lips and mind
Sound forth our witness to mankind;
And love light up our mortal frame,
Till others catch the living flame.

[3] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Grant this, O Father, ever One
With Christ, Thy sole-begotten Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.

AUTHOR: Possibly by St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by Cardinal Newman. There are about twenty translations. LITURGICAL USE: Hymn for Terce daily throughout the year. In this hymn we ask the Holy Spirit to take possession of our hearts and inflame them with the fire of divine love. It is appropriate as a hymn for Terce, the Third Hour, for it was at that hour (9:00 A. M.) on Pentecost Day, that the Holy Ghost descended upon the Apostles (Acts 2, 15). Read the article on *Terce* in the *Cath. Encycl.*

1. "Deign now, O Holy Spirit, who art One with the Father and the Son, to come to us without delay, and be diffused in our hearts." *Unum:* The neuter is here used substantively and signifies unity or sameness of nature

and substance. It is so used in the Vulgate: Pater, Verbum, et Spiritus Sanctus; et hi tres unum sunt. (I John 5, 7). Ego et Pater unum sumus (John 10, 30). *Unum Patri*= unum cum Patre; the dative here expresses affinity, relationship, etc., as do such adjectives as affinis, similis, par, and impar. *Dignare,* imper. of *dignor. Ingeri,* to be infused. *Refusus*=diffusus, diffused; *refusus* is by enallage used for *refundi,* as the Holy Spirit must first come to the soul before He can be diffused therein. This stanza might be paraphrased:—O Sancte Spiritus, qui es unum (una substantia) cum Patre et Filio, dignare nunc promptus ingeri nobis, et refundi nostro pectori.

2. "May mouth, tongue, mind, sense, and strength proclaim Thy praise; may our charity in its fervor glow brightly, and may the flame thereof enkindle the hearts of our neighbors."

3. "Grant this, O most loving Father, and Thou, only-begotten Son, equal to the Father, who reignest eternally with the Holy Ghost, the Comforter."

SEXT

3 *Rector potens, verax Deus*

RECTOR potens, verax Deus,
Qui temperas rerum vices,
Splendore mane illuminas,
Et ignibus meridiem:

O GOD of truth, O Lord of might,
Who orderest time and change aright,
Who send'st the early morning ray,
And light'st the glow of perfect day:

[2] Exstingue flammas litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

Extinguish Thou each sinful fire,
And banish every ill desire;
And while Thou keep'st the body whole,
Shed forth Thy peace upon the soul.

[3] Præsta, Pater piissime,
Patrique compar Unice,

Almighty Father, hear our cry,
Through Jesus Christ, Our Lord most High,

Cum Spiritu Paraclito
Regnans per omne sæculum.

Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

AUTHOR: Possibly by St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are about twenty translations. LITURGICAL USE: Hymn for Sext daily throughout the year. Sext was said at noon. The great heat of the noonday sun is compared to the heat of the passions which we beseech God to extinguish. We implore Him also to grant us health of body and peace of soul. Read the separate articles on this hymn and on *Sext,* in the *Cath. Encycl.*

1. "O mighty Ruler, truthful God, who dost regulate the changes of things, with splendor dost Thou light up the morning, and with burning heat the noonday," *Verax Deus:* Est autem Deus verax: omnis autem homo mendax, sicut scriptum est (Rom. 3, 4). *Splendore:* "Splendor" is here the beauteous, beneficent light of the morning, in contradistinction to the sweltering heat of midday.

2. "Extinguish Thou the flames of strife, remove harmful heat, grant health of body and true peace of heart." *Litium:* Noli contendere verbis (II Tim. 2, 14). *Calorem noxium:* evil desires. *Pacem cordium:* Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis. Non turbetur cor vestrum, neque formidet (John 14, 27).

4 *Rerum Deus tenax vigor*

RERUM Deus tenax vigor,
Immotus in te permanens,
Lucis diurnæ tempora
Successibus determinans:

O STRENGTH, and stay upholding all creation,
Who ever dost Thyself unmoved abide,
Yet day by day the light in due gradation
From hour to hour through all its changes guide:

[2] Largire lumen vespere,
Quo vita nusquam decidat,
Sed præmium mortis sacræ
Perennis instet gloria.

Grant to life's day a calm unclouded ending,
An eve untouched by shadows of decay,
The brightness of a holy deathbed blending
With dawning glories of th' eternal day.

[3] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Hear us, O Father, gracious and forgiving,
And thou, O Christ, the co-eternal Word,
Who, with the Holy Ghost, by all things living
Now and to endless ages art adored.

AUTHOR: Possibly by St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by J. Ellerton and F. J. A. Hort. There are about twenty translations. LITURGICAL USE: Hymn for None daily throughout the year. None, or the Ninth Hour (3:00 P. M.), corresponds to the hour of Our Lord's death. In this hymn we acknowledge the omnipotence and providence of God; and we ask that eternal glory be the reward of a holy death. Read the separate articles on *None* and on this Hymn, in the *Cath. Encycl.* The meter, iambic pentameter, in the above beautiful translation is unusual in the translation of Latin hymns.

1. "O God, the sustaining power of created things, who in Thyself dost remain unmoved, and dost determine our times by successive changes of the light of day:" *Immotus,* unchanged. *Tempora:* The regular divisions of time as marked off by the progress of the sun in the heavens. *Successus,* progress, advance, a succession of time.

2. "Bestow Thou upon us Thy light in the evening (of life), that life may never fail us, but that eternal glory may await us as the reward of a holy death." *Largire,* imper. of *largior. Lumen,* the light of glory.

5 *Te lucis ante terminum*

TE lucis ante terminum,
Rerum Creator poscimus,
Ut pro tua clementia
Sis præsul et custodia.

BEFORE the ending of the day,
Creator of the world, we pray
That with Thy wonted favor Thou
Wouldst be our Guard and Keeper now.

[2] Procul recedant somnia,
Et noctium phantasmata;
Hostemque nostrum comprime,
Ne polluantur corpora.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

[3] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

AUTHOR: Ambrosian, 7th cent. METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are thirty-five translations, five of which are in Mr. Shipley's *Annus Sanctus.* LITURGICAL USE: Hymn for Compline daily throughout the year. As the *Jam lucis orto sidere,* which was said at sunrise, is an important part of Prime, the Morning Prayer of the Church, so the *Te lucis ante terminum,* which was said at nightfall, is an appropriate and equally beautiful part of Compline, the Evening Prayer of the Church. Read the separate articles on *Compline* and on the *Te lucis ante terminum* in the *Cath. Encycl.*

1. "Before the end of daylight, O Creator of the world, we beseech Thee, that in accordance with Thy mercy, Thou wouldst be our Protector and our Guard." *Terminum lucis:* Compline was said after sunset, but before complete darkness enveloped the earth.

2. "Far off let dreams and phantoms of the night depart; restrain Thou our adversary lest our bodies become defiled." *Somnia,* foul dreams; *phantasmata* (*phantasma,*

atis), delusions. Both words convey with them the additional idea of uncleanness. In Mr. C. Kent's translation, they are rendered by "evil dreams" and "fancies with voluptuous guile." *Hostem,* the devil, the great adversary of man. In the beginning of Compline we are cautioned to be vigilant, for our "adversary, the devil, goeth about like a roaring lion, seeking whom he may devour" (I Peter 5, 8).

SUNDAY AT MATINS

6 *Primo die, quo Trinitas*

PRIMO die, quo Trinitas
Beata mundum condidit,
Vel quo resurgens Conditor
Nos morte victa liberat:

HAIL day! whereon the One in Three
First formed the earth by sure decree,
The day its Maker rose again,
And vanquished death, and burst our chain.

[2] Pulsis procul torporibus,
Surgamus omnes ocyus,
Et nocte quæramus Deum,
Propheta sicut præcipit:

Away with sleep and slothful ease!
We raise our hearts and bend our knees,
And early seek the Lord of all,
Obedient to the Prophet's call.

[3] Nostras preces ut audiat,
Suamque dextram porrigat,
Et expiatos sordibus
Reddat polorum sedibus:

That He may hearken to our prayer,
Stretch forth His strong right arm to spare,
And ev'ry past offense forgiven,
Restore us to our home in heaven.

[4] Ut, quique sacratissimo
Hujus diei tempore
Horis quietis psallimus,
Donis beatis muneret.

Assembled here this holy day,
This holiest hour we raise the lay;
And O that He to whom we sing,
May now reward our offering!

[5] Jam nunc, paterna claritas,
Te postulamus affatim:
Absint faces libidinis,
Et omnis actus noxius.

O Father of unclouded light!
Keep us this day as in Thy sight,
In word and deed that we may be
From ev'ry touch of evil free.

[6] Ne fœda sit, vel lubrica Compago nostri corporis, Ob cujus ignes ignibus Avernus urat acrius.	That this our body's mortal frame May know no sin, and fear no shame, Nor fire hereafter be the end Of passions which our bosoms rend.
[7] Mundi Redemptor, quæsumus, Tu probra nostra diluas: Nobisque largus commoda Vitæ perennis conferas.	Redeemer of the world, we pray That Thou wouldst wash our sins away, And give us, of Thy boundless grace, The blessings of the heavenly place.
[8] Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	Most Holy Father, hear our cry, Through Jesus Christ our Lord most High Who, with the Holy Ghost and Thee Shall live and reign eternally.

AUTHOR: St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by J. M. Neale and others, from *The New Office Hymn Book.* There are about twenty translations. LITURGICAL USE: Hymn for Matins from the Octave of the Epiphany until the first Sunday of Lent, and from the Sunday nearest to the Calends of October until Advent. First line of Original Text: *Primo dierum omnium.*

1. "On the first day, on which the Blessed Trinity created the world, and on which the Creator rising, after vanquishing death, liberated us," *Primo die* = Sunday, the day on which God began the creation of the world. For the Work of each of the Six Days, see the Vespers Hymns of the Psalter, Nos. 23-28. *Conditor:* the Creator, God the Son, who rose from the dead on Sunday. In this stanza the creation of the world is ascribed to the Trinity, and then to the Son, or Word alone, of whom it was said: All things were made by Him, and without Him was made nothing that was made (John 1, 3). The divine nature, the attributes, and the external works of the three Persons of the Holy Trinity are common to all of Them. However, the Redemption of the world is the personal work of the Son, in the sense that He

alone became incarnate and suffered and died for us.

2. "Banishing sloth afar, let us all rise quickly, and by night seek God as the Prophet commands," *Ocyus,* comp. of *ociter. Propheta:* The Prophet referred to is David, the Royal Psalmist. Media nocte surgebam ad confitendum tibi (Ps. 118, 62). In noctibus extollite manus vestras in sancta, et benedicite Dominum (Ps. 133, 2).

3. "That He may hear our prayers, and stretch forth to us His right hand, and restore us, purified from sin, to the abodes of heaven;" *Dextram:* The right hand is a symbol of power, strength; the stretching forth of the right hand signifies the exercise of power.

4. "That He may reward with blessed gifts all of us who sing His praises in the most hallowed time of this day, in the hours of rest." Constr.: Ut quique sacratissimo hujus diei tempore . . . . psallimus, (eos) donis beatis muneret. *Quique:* This use of *quisque* for *quicunque* or *quisquis,* whosoever, every one who, all that, is common in the Breviary and in ante- and post-classical Latin generally.

5. "We now also earnestly entreat Thee, O Splendor of the Father, that the flames of lust, and every evil deed be far removed from us." *Paterna claritas,* Christ, whom St. Paul styles, Splendor Patris (cf. Heb. 1, 3; see also the opening line of Hymn 12). *Actus noxius,* sin.

6. "Lest the structure of our body become foul or defiled, and on account of its evil desires, hell with its flames should burn the more fiercely." *Ignes,* the fires of the passions, the desires of the flesh.

7. "We beseech Thee, O Redeemer of the world, that Thou wash away our sins, and generously bestow upon us the reward of eternal life."

SUNDAY AT MATINS

7 *Nocte surgentes*

NOCTE surgentes vigilemus omnes,
Semper in psalmis meditemur, atque

NOW, from the slumbers of the night arising,
Chant we the holy psalmody of David,

Voce concordi Domino canamus Dulciter hymnos.	Hymns to our Master, with a voice concordant, Sweetly intoning.
[2] Ut pio Regi pariter canentes, Cum suis sanctis mereamur aulam Ingredi cœli, simul et perennem Ducere vitam.	So may our Monarch pitifully hear us, That we may merit with His Saints to enter Mansions eternal, therewithal possessing Joy beatific.
[3] Præstet hoc nobis Deitas beata Patris, ac Nati, pariterque sancti Spiritus, cujus resonat per omnem Gloria mundum.	This be our portion, God forever blessèd, Father eternal, Son, and Holy Spirit, Whose is the glory, which through all creation Ever resoundeth.

AUTHOR: Pope St. Gregory the Great (540-604). METER: Sapphic and Adonic. TRANSLATION, a cento from *The Hymner,* in the meter of the original. The translation has been altered to adapt it to the Roman Breviary Text. There are about twenty translations. LITURGICAL USE: Matins hymn from the third Sunday after Pentecost till the Sunday nearest the Calends of October. This is the companion hymn of *Ecce jam noctis,* No. 10.

1. "Rising by night, let us all keep watch and ever devote our minds to psalmody, and with harmonious voices let us sing sweet hymns to the Lord." *Psalmis:* The Psalms constitute the principal part of the Divine Office. They are so arranged in the Psalter that the 150 Psalms are said each week.

2. "That singing to the loving King, together with His Saints, we may merit to enter the royal court of heaven, and with them enjoy eternal life."

3. "May the Blessed Deity of the Father, Son, and likewise of the Holy Spirit, whose glory resounds throughout the whole world, grant us this."

8

Te Deum

TE Deum laudamus: * te Dominum confitemur.

WE praise Thee, O God: we acknowledge Thee to be the Lord.

[2] Te æternum Patrem * omnis terra veneratur.

Thee, the Eternal Father, all the earth doth worship.

[3] Tibi omnes Angeli, * tibi cœli, et universæ potestates:

To Thee all the Angels, to Thee the Heavens, and all the Powers therein:

[4] Tibi Cherubim et Seraphim, * incessabili voce proclamant:

To Thee the Cherubim and Seraphim with unceasing voice cry aloud:

[5] Sanctus, * Sanctus, * Sanctus, * Dominus Deus Sabaoth.

Holy, Holy, Holy, Lord God of Sabaoth.

[6] Pleni sunt cœli et terra * majestatis gloriæ tuæ.

The heavens and the earth are full of the majesty of Thy glory.

[7] Te gloriosus * Apostolorum chorus,

Thee, the glorious choir of the Apostles,

[8] Te Prophetarum * laudabilis numerus,

Thee, the admirable company of the Prophets,

[9] Te Martyrum candidatus * laudat exercitus.

Thee, the white-robed army of Martyrs doth praise.

[10] Te per orbem terrarum * sancta confitetur Ecclesia,

Thee, the Holy Church throughout the world doth confess,

[11] Patrem * immensæ majestatis,

The Father of infinite majesty,

[12] Venerandum tuum verum * et unicum Filium,

Thine adorable, true, and only Son,

[13] Sanctum quoque * Paraclitum Spiritum.

Also the Holy Ghost, the Comforter.

[14] Tu Rex gloriæ * Christe.

Thou, O Christ, art the King of glory.

[15] Tu Patris * sempiternus es Filius.	Thou art the Everlasting Son of the Father.
[16] Tu ad liberandum suscepturus hominem: * non horruisti Virginis uterum.	Thou, when about to take upon Thee human nature to redeem the world, didst not disdain the Virgin's womb.
[17] Tu devicto mortis aculeo: * aperuisti credentibus regna cœlorum.	When Thou hadst overcome the sting of death, Thou didst open to believers the kingdom of heaven.
[18] Tu ad dexteram Dei sedes, * in gloria Patris.	Thou sittest at the right hand of God, in the glory of the Father.
[19] Judex crederis * esse venturus.	Thou, we believe, art the Judge to come.
[20] Te ergo quæsumus, tuis famulis subveni: * quos pretioso sanguine redemisti.	We beseech Thee, therefore, help Thy servants whom Thou hast redeemed with Thy Precious Blood.
[21] Æternā fac cum sanctis tuis * in gloria numerari.	Make them to be numbered with Thy Saints, in glory everlasting.
[22] Salvum fac populum tuum Domine, * et benedic hæreditati tuæ.	Save Thy people, O Lord, and bless Thine inheritance.
[23] Et rege eos, * et extolle illos usque in æternum.	And rule them, and exalt them forever.
[24] Per singulos dies * benedicimus te.	Day by day, we bless Thee.
[25] Et laudamus nomen tuum in sæculum * et in sæculum sæculi.	And we praise Thy Name forever; yea, forever and ever.
[26] Dignare Domine die isto * sine peccato nos custodire.	Vouchsafe, O Lord, this day, to keep us without sin.
[27] Miserere nostri Domine: * miserere nostri.	Have mercy on us, O Lord; have mercy on us.

[28] Fiat misericordia tua Domine super nos, * quemadmodum speravimus in te.	Let Thy mercy, O Lord, be upon us; even as we have hoped in Thee.
[29] In te Domine speravi: * non confundar in æternum.	In Thee, O Lord, have I hoped: let me not be confounded forever.

Author: Probably by St. Nicetas (335-415). Liturgical Use: In general, the *Te Deum* is said in the Office at the end of Matins whenever the *Gloria in excelsis* is said at Mass. This rule is sufficiently accurate for those who use the Roman Breviary. In addition to its liturgical use, the *Te Deum* is used in many extra-liturgical functions as a hymn of thankskiving on occasions of great solemnity, such as the election of a pope, the consecration of a bishop, the benediction of an abbot, canonization of a saint, religious professions, etc.

The *Te Deum* is written in rhythmical prose. There are about twenty-five metrical translations and several prose versions in English. The vigorous and justly popular translation by Father Walworth is given below.

The *Cath. Encycl.* contains a scholarly article on the *Te Deum.* Read also the articles on *St. Nicetas, Sanctus, Sabaoth,* and many others which the text readily suggests.

Analysis

The *Te Deum* consists of three distinct parts:

Part I (verses 1-13) contains a hymn of praise to the blessed Trinity; the praise of Earth and of the Angelic choirs; the praise of the Church Triumphant and of the Church Militant.

Part II (verses 14-21) is a hymn in praise of Christ, the Redeemer. It proclaims the glory of Christ, the Eternal Son of the Father—His incarnation, victory over death, exaltation, future coming, and terminates with a prayer of supplication for those redeemed by the Precious Blood, that they may be numbered among the Saints.

Part III (verses 22-29) is composed principally of verses from the Psalms. It contains a prayer of petition for the

divine assistance and guidance; a declaration of our fidelity; a prayer for deliverance from sin during the day (about to begin); it closes with a prayer for mercy for those who have hoped in the Lord.

In the following Notes, the numbers refer to the verses of the *Te Deum:*

5. *Sanctus:* The "Tersanctus" is found in both the Old Testament (Is. 6, 3) and in the New (Apoc. 4, 8). Supply *es,* art Thou.

7. *Apostolorum:* Note the climax: the small number of Apostles, the greater number of Prophets, the white-robed army of Martyrs, the Church throughout the world.

9. *Martyrum:* Only Martyrs were venerated in the early Church. The first non-Martyrs venerated in the West were Pope St. Sylvester (d. 335) and St. Martin of Tours (d. 397). *Candidatus,* white-robed. The Blessed in general are represented as clothed with white robes (cf. Apoc. 7, 9-14).

14. *Rex gloriæ:* David in prophecy referring to the ascension of the Messias styles Him "the King of Glory" (Ps. 23, 7-10). The whole Psalm is very beautiful.

16. *Hominem* = naturam humanam. This verse does not lend itself readily to translation. The difficulty is with the proper rendering of *suscepturus hominem:* (some texts have *suscepisti,* but this is immaterial). Since the *Primer of 1546,* translations like the following have found their way into most of our books of devotion:—"Thou, *having taken upon Thee* to deliver man"; "When Thou *tookest upon Thee* to deliver man." It is needless to say that such renderings mean something quite different from the following : "Thou, when about *to take upon Thee man* (i.e, *human nature*) to liberate the human race, didst not abhor the Virgin's womb." After *liberandum* some supply *mundum,* others *hominem,* men, the human race. *Horruisti,* variously rendered—fear, abhor, disdain, shrink from, etc.

17. *Mortis aculeo:* (cf. I Cor. 15, 55-56).

18. *Dexteram Dei:* a figurative expression signifying the place of highest honor, power, and glory in heaven (Ps. 109, 1; Mark 16, 19). *Sedes:* sittest, i.e., abidest, remainest. This implies no particular posture of body.

19. *Crederis,* passive, Thou art believed.

20. *Redemisti:* (cf. I Peter 1, 18-19) Verses 22-23 are taken verbatim from Psalm 27, 9.

22. *Hæreditati tuæ:* Thine own; those whom Thou hast redeemed.

24. *Per singulos dies:* every day; from Psalm 144, 2.

27. *Miserere:* verbatim from Psalm 122, 3.

28. *Fiat:* verbatim from Psalm 32, 22.

29. *In te:* verbatim from Psalm 30, 2.

The following translation preserves much of the spirit and force of the original. The seventh stanza is a rendering of verses 20-21 by Monsignor Henry. The remaining stanzas are by Father Walworth, whose translation does not contain a rendering of verses 20-21. The numbers preceding a stanza refer to the verses of the *Te Deum* rendered in that stanza.

1-2

Holy God, we praise Thy Name,
Lord of all, we bow before Thee;
All on earth Thy scepter claim,
All in heaven above adore Thee;
Infinite Thy vast domain,
Everlasting is Thy reign.

3-6

Hark, the loud celestial hymn
Angel choirs above are raising;
Cherubim and Seraphim
In unceasing chorus praising,
Fill the heavens with sweet accord;
Holy, Holy, Holy Lord!

7-10

Lo, the Apostolic train
Join, Thy sacred Name to hallow:
Prophets swell the loud refrain,
And the white-robed Martyrs follow;
And, from morn till set of sun,
Through the Church the song goes on.

11-13

Holy Father, Holy Son,
Holy Spirit, Three we name Thee,
While in Essence only One,

Undivided God we claim Thee:
And, adoring, bend the knee
While we own the mystery.

14-17

Thou art King of glory, Christ;
Son of God, yet born of Mary;
For us sinners sacrificed,
And to death a tributary:
First to break the bars of death,
Thou hast opened heaven to faith.

18-19

From Thy high celestial home,
Judge of all, again returning,
We believe that Thou shalt come
In the dreadful Doomsday morning;
When Thy voice shall shake the earth,
And the startled dead come forth.

20-21

Therefore do we pray Thee, Lord:
Help Thy servants whom, redeeming
By Thy Precious Blood outpoured,
Thou hast saved from Satan's scheming.
Give to them eternal rest
In the glory of the Blest.

22, 26, 29

Spare Thy people, Lord, we pray,
By a thousand snares surrounded:
Keep us without sin to-day,
Never let us be confounded.
Lo, I put my trust in Thee;
Never, Lord, abandon me.

SUNDAY AT LAUDS

9

Æterne rerum conditor

AETERNE rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium.

MAKER of all, eternal King,
Who day and night about dost bring:
Who weary mortals to relieve,
Dost in their times the seasons give;

[2] Nocturna lux viantibus
A nocte noctem segregans,
Præco diei jam sonat,
Jubarque solis evocat.

Now the shrill cock proclaims the day,
And calls the sun's awak'ning ray—
The wand'ring pilgrim's guiding light,
That marks the watches night by night.

[3] Hoc excitatus lucifer
Solvit polum caligine:
Hoc omnis erronum cohors
Viam nocendi deserit.

Roused at the note, the morning star
Heaven's dusky veil uplifts afar:
Night's vagrant bands no longer roam,
But from their dark ways hie them home.

[4] Hoc nauta vires colligit,
Pontique mitescunt freta:
Hoc, ipsa petra Ecclesiæ,
Canente, culpam diluit.

The encouraged sailor's fears are o'er,
The foaming billows rage no more:
Lo! e'en the very Church's Rock
Melts at the crowing of the cock.

[5] Surgamus ergo strenue:
Gallus jacentes excitat,
Et somnolentos increpat,
Gallus negantes arguit.

O let us then like men arise;
The cock rebukes our slumbering eyes,
Bestirs who still in sleep would lie,
And shames who would their Lord deny.

[6] Gallo canente spes redit,
Ægris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.

New hope his clarion-note awakes,
Sickness the feeble frame forsakes,
The robber sheathes his lawless sword,
Faith to the fallen is restored.

[7] Jesu labantes respice,
Et nos videndo corrige:
Si respicis, labes cadunt,
Fletuque culpa solvitur.

Look on us, Jesu, when we fall,
And with Thy look our souls recall:
If Thou but look, our sins are gone,
And with due tears our pardon won.

[8] Tu lux refulge sensibus, Mentisque somnum discute: Te nostra vox primum sonet, Et vota solvamus tibi.	Shed through our hearts Thy piercing ray, Our souls' dull slumber drive away: Thy Name be first on every tongue, To Thee our earliest praises sung.
[9] Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc, et per omne sæculum.	All laud to God the Father be, All praise, Eternal Son, to Thee, All glory, as is ever meet, To God the holy Paraclete.

AUTHOR: St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by W. J. Copeland as altered in *The Hymner*. There are eighteen translations. LITURGICAL USE: Hymn for Lauds on Sunday from the Octave of the Epiphany until the first Sunday of Lent, and from the Sunday nearest the Calends of October until Advent. The *Æterne rerum Conditor,* though written on so simple a subject as cock-crowing, is one of the most beautiful hymns in the Breviary. It would be a mistake, however, to infer from the simplicity of the theme, that it presents either few or slight difficulties to the translator. The eminent hymnologist, L'abbé Pimont, in his *Les Hymnes du Bréviaire Romain,* deemed it necessary to give a prose translation of but this one hymn. It is one of the five Breviary hymns that Trench includes in his *Sacred Latin Poetry.*

1. "Eternal Maker of the world, who rulest both the night and day, and givest a variety of seasons to relieve monotony!" *Temporum,* times, seasons; *tempora,* changes, variety. *Fastidium,* lit., a loathing, aversion; here, monotony, wearisomeness, humdrum.

2. "A nocturnal light to wayfarers, separating watch from watch, the herald of the day sends forth his cry and calls forth the rays of the sun." *Lux:* variously rendered —light, star, moon, light of a lamp, etc. The meaning seems to be that the crowing of the cock serves for the nocturnal traveler as a lamp, a kindly guide to the habitations of men. *A nocte noctem: nox* is here used in the sense of *watch*—a fourth part of the night. The cock by his crowing, at mid-

night and at dawn, separates the watches of the night. This use of *nox* for *vigilia* is not uncommon.

In stanzas 3 and 4, the pronoun *hoc* occurs four times. In each instance it may be considered as an ablative absolute—supplying *canente* from the last line of the fourth stanza; or it may be translated as an ablative of instrument—By him (the cock).

3. "While he sings, the awakened morning star disenthralls the heavens of darkness; all the bands of night-prowlers abandon their deeds of violence." *Lucifer,* lit., the light-bringer, the morning star. *Erronum,* from *erro, onis,* a vagabond, vagrant. *Viam,* way, path, life, deeds.

4. "While he sings, the sailor gathers new strength, the raging of the sea subsides: while he sings, the very Rock of the Church washes away his sin." *Petra Ecclesiæ,* St. Peter. Et ego dico tibi quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam (Matt. 16, 18). *Culpam diluit:* Prius quam gallus cantet, ter me negabis. Et egressus foras, flevit amare (Matt. 26, 75).

5. "Let us, therefore, rise with alacrity; the cock awakens the sleepers, chides the drowsy, and rebukes the unwilling." Note the climax,—jacentes, somnolentos, negantes,—the sleepers, the drowsy, the unwilling; also in the verbs,—excitat, increpat, arguit,—awakens, chides, rebukes. "Cock-crowing," says Trench, "had for the early Christians a mystical significance. It said, 'The night is far spent, and the day is at hand.' And thus the cock became, in the Middle Ages, the standing emblem of the preachers of God's word. The old heathen notion that the lion could not bear the sight of the cock, easily adapted itself to this new symbolism. Satan, the roaring lion (I Peter 5, 8) fled away terrified, at the faithful preaching of God's word. Nor did it pass unnoticed, that this bird, clapping its wings upon its sides, first rouses itself, before it seeks to rouse others" (*Sacred Latin Poetry,* p. 244). There is a similar passage in the *Regula Pastoralis Curæ,* III, 40, of St. Gregory the Great.

6. "At the crowing of the cock, hope returns; health is restored to the sick; the sword of the robber is sheathed; confidence returns to the fallen." *Ægris salus:* "Man's temperature is lowest and his pulse rate feeblest in the early

morning hours usually between three and five. During the night the pulse rate probably drops at least ten beats . . . . and the temperature drops nearly two degrees from its daily climax."—James J. Walsh, M.D., Ph.D., in *America*, Oct. 7, 1916, p. 613.

7. "O Jesus, look with compassion upon the wavering, and correct us with Thy look (as Thou didst correct Peter): if Thou dost but look, our sins vanish, and our guilt is washed away by our tears." *Labantes*, from *labare*, to waver, to be unstable.

8. "O Light, shine Thou into our hearts, dispel the lethargy of the soul; may our voice first praise Thee, and to Thee may we pay our vows." *Vota solvere*, to keep one's promises; to fulfill one's vows.

SUNDAY AT LAUDS

10 *Ecce jam noctis*

ECCE jam noctis tenuatur umbra,
Lux et auroræ rutilans coruscat:
Supplices rerum Dominum canora
Voce precemur:

LO, the dim shadows of the night are waning;
Lightsome and blushing, dawn of day returneth;
Fervent in spirit, to the world's Creator
Pray we devoutly:

[2] Ut reos culpæ miseratus, omnem
Pellat angorem, tribuat salutem,
Donet et nobis bona sempiternæ
Munera pacis.

That He may pity sinners in their sighing,
Banish all troubles, kindly health bestowing;
And may He grant us, of His countless blessings,
Peace that is endless.

[3] Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque sancti
Spiritus, cujus resonat per omnem
Gloria mundum.

This be our portion, God forever blessèd,
Father eternal, Son, and Holy Spirit,
Whose is the glory, which through all creation
Ever resoundeth.

AUTHOR: Pope St. Gregory the Great (540-604). METER: Sapphic and Adonic. TRANSLATION based on a translation of the Original Text, by M. J. Blacker, but here rewritten in part to adapt it to the Roman Breviary Text. There are fifteen translations. LITURGICAL USE: Hymn for Lauds from the third Sunday after Pentecost until the Sunday nearest the Calends of October. This is the companion hymn of *Nocte Surgentes,* No. 7.

1. "Behold, now the shadows of the night are fading away, and the ruddy light of dawn breaks forth; suppliantly let us with harmonious voices invoke the Lord of creation," *Rutilans,* ruddy, rosy-fingered.

2. "That He may have pity on those guilty of sin, that He may banish trouble, bestow health, and confer upon us the good gifts of everlasting peace."

3. The doxology as in hymn 7.

MONDAY
~~SUNDAY~~ AT MATINS

11 *Somno refectis artubus*

SOMNO refectis artubus,
Spreto cubili surgimus:
Nobis, Pater, canentibus
Adesse te deposcimus.

OUR limbs refreshed with slumber now,
And sloth cast off, in prayer we bow;
And while we sing Thy praises dear,
O Father, be Thou present here.

[2] Te lingua primum concinat,
Te mentis ardor ámbiat:
Ut actuum sequentium
Tu, sancte, sis exórdium.

To Thee our earliest morning song,
To Thee our hearts' full powers belong;
And Thou, O Holy One, prevent
Each following action and intent.

[3] Cedant tenebræ lumini,
Et nox diurno sideri,
Ut culpa, quam nox intulit,
Lucis labascat múnere.

As shades at morning flee away,
And night before the star of day;
So each transgression of the night
Be purged by Thee, celestial Light!

[4] Precamur iidem supplices,
Noxas ut omnes amputes,

Cut off, we pray Thee, each offense,
And every lust of thought and sense;

Et ore te canentium Lauderis omni tempore.	That by their lips who Thee adore Thou mayst be praised forever-more.
[5] Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	Grant this, O Father ever One With Christ, Thy sole-begotten Son, And Holy Ghost, whom all adore, Reigning and blest forevermore.

AUTHOR: St. Ambrose (340-397). METER: Iambic dimeter. Translation by J. M. Neale. There are seventeen translations.

1. "Our limbs having been refreshed with sleep, spurning our bed, we rise: O Father, we beseech Thee, that Thou be near us, who sing Thy praises." *Spreto cubili,* abl. absolute.

2. "Let our tongue first praise Thee, may the ardor of our soul seek after Thee, that Thou, O Holy One, mayest be the source of the actions that follow—throughout the day." *Exordium,* beginning, source, etc. A good morning offering will make God the beginning or source of all our daily actions.

3. "Let darkness give way to light, and night to the day-star, that sin, which darkness brought in, may depart with the gift (advent) of light." Light is a symbol of Christ; night and darkness are symbols of sin and of the powers of darkness. Christ is the True Light (John 1, 9) at whose rising or advent, spiritual darkness wanes.

4. "We also suppliantly pray that Thou remove all hurtful things, and that Thou, out of the mouths of those praising Thee, mayest be forever praised." *Iidem:* "Idem, the same, is often used where the English requires an adverb or adverbial phrase (also, too, yet, at the same time)."—Allen and Greenough's *New Latin Grammar,* 298, b. In reading *iidem,* elide one *i* and read *idem.*

MONDAY AT LAUDS

12 *Splendor paternæ gloriæ*

SPLENDOR paternæ gloriæ, De luce lucem proferens,	O SPLENDOR of God's glory bright, O Thou that bringest light from light,

Lux lucis, et fons luminis,
Diem dies illuminans:

O Light of Light, light's Living Spring,
O Day, all days illumining.

[2] Verusque sol illabere,
Micans nitore perpeti:
Jubarque sancti Spiritus
Infunde nostris sensibus.

O Thou true Sun, on us Thy glance
Let fall in royal radiance,
The Spirit's sanctifying beam
Upon our earthly senses stream.

[3] Votis vocemus et Patrem,
Patrem potentis gratiæ,
Patrem perennis gloriæ:
Culpam releget lubricam.

The Father too our prayers implore,
Father of glory evermore,
The Father of all grace and might,
To banish sin from our delight:

[4] Confirmet actus strenuos:
Dentes retundat invidi:
Casus secundet asperos:
Agenda recte dirigat.

To guide whate'er we nobly do,
With love all envy to subdue,
To make ill-fortune turn to fair,
And give us grace our wrongs to bear.

[5] Mentem gubernet et regat:
Sit pura nobis castitas:
Fides calore ferveat,
Fraudis venena nesciat.

Our mind be in His keeping placed,
Our body true to Him and chaste,
Where only faith her fire shall feed,
And burn the tares of Satan's seed.

[6] Christusque nobis sit cibus,
Potusque noster sit fides:
Læti bibamus sobriam
Profusionem Spiritus.

And Christ to us for food shall be,
From Him our drink that welleth free,
The Spirit's wine, that maketh whole,
And mocking not, exalts the soul.

[7] Lætus dies hic transeat:
Pudor sit ut diluculum:
Fides velut meridies:
Crepusculum mens nesciat.

Rejoicing may this day go hence,
Like virgin dawn our innocence,
Like fiery noon our faith appear,
Nor know the gloom of twilight drear.

[8] Aurora lucem provehit,
Cum luce nobis prodeat
In Patre totus Filius,
Et totus in Verbo Pater.

Morn in her rosy car is borne;
Let Him come forth our Perfect Morn,
The Word in God the Father One,
The Father perfect in the Son.

⁹ Deo Patri sit gloria,	All laud to God the Father be;
Ejusque soli Filio,	All praise, Eternal Son, to Thee;
Cum Spiritu Paraclito,	All glory, as is ever meet,
Nunc et per omne sæculum.	To God the Holy Paraclete.

Author: St. Ambrose (340-397). Meter: Iambic dimeter. Translation from *The Yattendon Hymnal*—a spirited translation. There are about thirty translations. The *Splendor paternæ gloriæ* has been rightly styled, "A beautiful morning hymn to the Holy Trinity, but especially to Christ as the Light of the World, and a prayer for help and guidance throughout the day. It is a companion and sequel to the *Æterne rerum Conditor*" (Julian's *Dict. of Hymnology*).

1. "O Splendor of the Father's glory, bringing forth light from light, O Light of Light, and Source of light, Day illuminating day!" *Splendor gloriæ:* St. Paul styles Christ: Splendor gloriæ et figura substantiæ ejus (Patris) (Heb. 1, 3). Christ is the brightness, or effulgence, of the Father's glory, and the figure, or image, of His substance. The similitude by which the Word is styled the "Splendor of the Father's glory" is based on the sun of our solar system and the rays emanating unceasingly therefrom. The sun represents the Father; the rays, the Son. The figure must not be understood as implying any inequality. *Lux:* Of Himself, Christ says: Ego sum lux mundi (John 8, 12); He is the "True Light" (John 1, 9); "the Orient from on High" (Luke 1, 78), who illuminates by His grace and by the light of faith "every man that cometh into this world" (John 1, 1-9).

2. "O Thou, true Sun, descend, shining with everlasting brightness, and infuse into our hearts the radiance of the Holy Spirit." *Illabere,* imper. of *illabor.*

3. "In our prayers, let us also implore the Father, the Father of eternal glory, the Father of mighty grace, that He may remove every dangerous inclination to sin." By *culpa* is here meant, the inclination to sin, rather than sin itself.

4. "May He give us strength for manly deeds, blunt the teeth of the envious one, bring adverse events to a favor-

able issue, and give us the grace to act wisely." *Dentes,* teeth: fig., envy, ill-will, rage; *invidi,* the envious one, the devil. Invidia autem diaboli mors introivit in orbem terrarum (Wisd. 2, 24).

5. "May He rule and direct our mind that our chastity remain unsullied; may our faith glow with fervor, and may it know not the poison of error." *Nobis,* dat. of possession.

6. "May Christ be our food, and faith our drink; joyfully let us drink of the sober affluence of the Spirit." *Cibus:* In the literal sense, Christ is our food in the Holy Eucharist. Read the words of promise (John 6, 48-59). *Profusionem:* the outpouring, "sober affluence," "temperate excess." The Original Text has *ebrietatem,* inebriation. The poet had in mind the outpouring of the Holy Ghost upon the Apostles (Acts 2, esp. 12-17).

7. "Joyfully may this day pass by; may our modesty be as the dawn, our faith as the noonday sun, and may our souls know no twilight."

8. "The aurora leads on the light; with the light may there appear to us the whole Son in the Father, and the whole Father in the Word."

TUESDAY AT MATINS

13 *Consors paterni luminis*

CONSORS paterni luminis,
Lux ipse lucis, et dies,
Noctem canendo rumpimus:
Assiste postulantibus.

O LIGHT of Light, O Day-spring bright,
Co-equal in Thy Father's light:
Assist us, as with prayer and psalm
Thy servants break the twilight calm.

[1] Aufer tenebras mentium,
Fuga catervas dæmonum,
Expelle somnolentiam,
Ne pigritantes obruat.

All darkness from our minds dispel,
And turn to flight the hosts of hell:
Bid sleepfulness our eyelids fly,
Lest overwhelmed in sloth we lie.

[3] Sic Christe nobis omnibus
Indulgeas credentibus,
Ut prosit exorantibus,
Quod præcinentes psallimus.

Jesu, Thy pardon, kind and free,
Bestow on us who trust in Thee:
And as Thy praises we declare,
O with acceptance hear our prayer.

[4] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

Author: St. Ambrose (340-397). Meter: Iambic dimeter. Translation by J. W. Chadwick and J. D. Chambers. There are twelve translations.

1. "O Sharer of the Father's Light, Thyself the Light of Light, and Day; aid Thou Thy suppliants who interrupt the night with song." See the note on the first stanza of the preceding hymn.

2. "Dispel the darkness of our minds, put to flight the hosts of evil spirits, drive away drowsiness lest it overwhelm the slothful."

3. "So, O Christ, grant pardon to all of us who believe in Thee, that what we singing express in our songs, may be profitable to Thy suppliants." *Præcinere* 3, to sing or play before, to praise.

14 *Ales diei nuntius*

ALES diei nuntius
Lucem propinquam præcinit:
Nos excitator mentium
Jam Christus ad vitam vocat.

AS the bird, whose clarion gay
Sounds before the dawn is grey,
Christ, who brings the spirit's day,
Calls us, close at hand:

[2] Auferte, clamat, lectulos,
Ægro sopore desides:
Castique, recti, ac sobrii
Vigilate, jam sum proximus.

"Wake!" He cries, "and for my sake,
From your eyes dull slumbers shake!
Sober, righteous, chaste, awake!
At the door I stand!"

[3] Jesum ciamus vocibus, Flentes, precantes, sobrii: Intenta supplicatio Dormire cor mundum vetat.	Lord, to Thee we lift on high Fervent prayer and bitter cry: Hearts aroused to pray and sigh May not slumber more:
[4] Tu, Christe, somnum discute: Tu rumpe noctis vincula: Tu solve peccatum vetus, Novumque lumen ingere.	Break the sleep of Death and Time, Forged by Adam's ancient crime; And the light of Eden's prime To the world restore!
[5] Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito Nunc et per omne sæculum.	Unto God the Father, Son, Holy Spirit, Three in One, One in Three, be glory done, Now and evermore.

AUTHOR: Prudentius (348-413). METER: Iambic dimeter. TRANSLATION by W. J. Courthope. There are twelve translations. This hymn is a cento from the *Hymn at Cock-Crow*, the first of the twelve hymns of the *Cathemerinon* of Prudentius. There are twenty-five four-line stanzas in the *Hymn at Cock-Crow*. The *Ales diei nuntius* is composed of stanzas 1, 2, 21, and 25 of the complete hymn. This hymn affords a fair, but by no means an extreme, illustration of the manner in which centos have been taken from the hymns of Prudentius for Breviary use.

The hymns for Lauds on Tuesday, Wednesday, and Thursday are from the *Cathemerinon*. It will be observed that they are replete with figurative expressions. As darkness and mists are symbolical of sin and unbelief, so light is a symbol of truth and of Christ. In studying these three hymns, attention should be paid to the figurative, rather than to the literal meaning of their lines. Mr. Courthope's spirited translations preserve much of the spirit and beauty of the originals. In these translations the following stanza immediately precedes the doxology. It is not a translation of any part of the Latin text:

> Now before Thy throne, while we
> Ask, upon our bended knee,
> That this blessing granted be,
> And Thy grace implore;

The above note applies equally to hymns 14, 16, and 18.

WEDNESDAY AT MATINS

1. "The winged herald of the day proclaims the approaching light; now Christ, the awakener of souls, calls us to life." The "winged messenger" is the cock, who in Christian symbolism is a symbol of early rising and vigilance. *Propinquam,* approaching; Lauds was said at daybreak, or cock-crow, the beginning of the morning watch. *Excitator mentium:* Christ by His grace is the awakener of souls.

2. "Take up your beds, He cries, ye who are slothful from idle sleep, and watch ye, chaste, upright, and sober, for I am at hand." *Ægro sopore:* Ye who have become slothful from idle, excessive, sickness-producing sleep. *Sobrii:* Sobrii estote et vigilate (I Peter 5, 8). Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit (Matt. 24, 42).

3. "Weeping, praying, and sober, let us, with our voices, invoke Jesus: fervent prayer forbids the pure heart to sleep."

4. "Do Thou, O Christ, dispel sleep, break the bonds of night, free us from the sins of former days, and infuse new light in us."

WEDNESDAY AT MATINS

15 *Rerum Creator optime*

RERUM Creator optime,
Rectorque noster, aspice:
Nos a quiete noxia
Mersos sopore libera.

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

2 Te, sancte Christe, poscimus,
Ignosce culpis omnibus:
Ad confitendum surgimus,
Morasque noctis rumpimus.

Look down, Eternal Holiness,
And wash the sins away,
Of those, who, rising to confess,
Outstrip the lingering day.

3 Mentes manusque tollimus,
Propheta sicut noctibus
Nobis gerendum præcipit,
Paulusque gestis censuit.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

[4] Vides malum quod fecimus: Occulta nostra pandimus: Preces gementes fundimus, Dimitte quod peccavimus.	Each sin to Thee of years gone by, Each hidden stain lies bare; We shrink not from Thine awful eye, But pray that Thou wouldst spare.
[5] Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	Grant this, O Father, Only Son And Spirit, God of grace, To whom all worship shall be done In every time and place.

AUTHOR: Ascribed to Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by Cardinal Newman. There are thirteen translations. There is an article on this hymn in the *Cath. Encycl.*

1. "Look down, O sovereign Creator of the world, and our Ruler, and deliver us, overwhelmed by sleep, from a sinful rest." The time of rest, by affording occasions of sin and temptation, may become harmful or sinful.

2. "Thee, all-holy Christ, we implore that Thou forgive all our sins: to praise Thee, we rise and interrupt the lingering hours of the night." *Moras,* variously rendered—hours, rest, etc.; lit., a delay, a space of time.

3. "By night we lift up our hands and hearts, as the Prophet commands us to do, and as Paul, by his deeds, sanctioned." St. Paul put into practice the precept of the Prophet. The Prophet is David, the Royal Psalmist, who says: In noctibus extollite manus vestras in sancta, et benedicite Dominum (Ps. 133, 2). *Paulus:* A reference to St. Paul in the Acts of the Apostles: Media autem nocte, Paulus et Silas orantes laudabant Deum (Acts 16, 25).

The following is Father Caswell's translation of this stanza:

> Who, as the holy Psalmist bids,
> Our hands thus early raise;
> And in the morning sing with Paul
> And Silas hymns of praise.

4. "Thou seest the evil that we have done; we lay bare our secret faults; sighing we pour forth our prayers; pardon what we have done amiss."

16 *Nox, et tenebræ, et nubila*

NOX, et tenebræ, et nubila,
Confusa mundi et turbida:
Lux intrat, albescit polus:
Christus venit: discedite.

DAY is breaking, dawn is bright:
Hence, vain shadows of the night!
Mists that dim our mortal sight,
Christ is come! Depart!

[2] Caligo terræ scinditur
Percussa solis spiculo,
Rebusque jam color redit,
Vultu nitentis sideris.

Darkness routed lifts her wings
As the radiance upwards springs:
Through the world of wakened things
Life and color dart.

[3] Te Christe solum novimus:
Te mente pura et simplici,
Flendo et canendo quæsumus,
Intende nostris sensibus.

Thee, O Christ, alone we know:
Singing even in our woe,
With pure hearts to Thee we go:
On our senses shine!

[4] Sunt multa fucis illita,
Quæ luce purgentur tua:
Tu vera lux cœlestium
Vultu sereno illumina.

In Thy beams be purged away
All that leads our thoughts astray!
Through our spirits, King of day,
Pour Thy light divine!

[5] Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

Unto God the Father, Son,
Holy Spirit, Three in One,
One in Three, be glory done,
Now and evermore.

AUTHOR: Prudentius (348-413). METER: Iambic dimeter. TRANSLATION by W. J. Courthope. There are seventeen translations. This hymn is a cento from the *Morning Hymn* of the *Cathemerinon*. See the note on this hymn and its translation, under *Ales diei nuntius*, hymn 14.

1. "Night, darkness, and clouds, confused and disordered state of the world, depart: light enters, the sky grows bright, Christ comes."

2. "The darkness of the earth is rent, pierced by a ray of the sun; color now returns to things, at the appearance of the shining star of day." *Nitentis sideris*, the sun, the day-star; fig., Christ.

3. "Thee alone, O Christ we know; with pure and simple hearts, with tears and hymns we seek Thee; incline to our souls." *Intende,* give ear to, be favorably disposed towards, hasten to the help of.

4. "Many things which are now bedaubed with false colors shall be purified by Thy light: O Thou true Light of the saints, enlighten us by Thy bright countenance." *Fucis,* lit., rouge. *Illita,* from *illino,* bedaub, smear. For the line *Tu vera lux cœlestium,* the Original Text has, *Tu lux eoi sideris. Eoi* from *eous,* adj., belonging to the morning, eastern.

Light of the Morning Star, illume,
Serenely shining, all our gloom.
—*Neale*

THURSDAY AT MATINS

17 *Nox atra rerum contegit*

NOX atra rerum contegit
Terræ colores omnium:
Nos confitentes poscimus
Te, juste judex cordium:

THE dusky veil of night hath laid
The varied hues of earth in shade;
Before Thee, righteous Judge of all,
We contrite in confession fall.

[2] Ut auferas piacula,
Sordesque mentis abluas:
Donesque Christe gratiam,
Ut arceantur crimina.

Take far away our load of sin,
Our soilèd minds make clean within:
Thy sov'reign grace, O Christ, impart,
From all offence to guard our heart.

[3] Mens ecce torpet impia,
Quam culpa mordet noxia:
Obscura gestit tollere,
Et te Redemptor quærere.

For lo! our mind is dull and cold,
Envenomed by sin's baneful hold:
Fain would it now the darkness flee,
And seek, Redeemer, unto Thee.

[4] Repelle tu caliginem
Intrinsecus quam maxime,
Ut in beato gaudeat
Se collocari lumine.

Far from it drive the shades of night,
Its inmost darkness put to flight;
Till in the daylight of the Blest
It joys to find itself at rest.

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Almighty Father, hear our cry,
Through Jesus Christ, our Lord most High,
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

AUTHOR: Ascribed to Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by J. W. Chadwick. There are twelve translations.

1-2. "Dark night hath concealed the colors of all things on earth; praising Thee we pray, O just Judge of hearts, that Thou take away our sins, and wash away the stains of the soul; and grant us, O Christ, Thy grace that sin may be kept afar off."

3. "Lo, the guilty soul which mortal sin holds fast is torpid; still it longs, O Redeemer, to put away its evil deeds and seek Thee."

4. "Drive out, as much as possible, the darkness that is within, that the soul may rejoice to be established in blessed light." *Mens* from the preceding stanza is the subject of *gaudeat. Se collocare,* to establish one's self, to dwell permanently.

THURSDAY AT LAUDS

18 *Lux ecce surgit auria*

LUX ecce surgit aurea,
Pallens facessat cæcitas,
Quæ nosmet in præceps diu
Errore traxit devio.

SEE the golden sun arise!
Let no more our darkened eyes
Snare us, tangled by surprise
In the maze of sin!

[2] Hæc lux serenum conferat,
Purosque nos præstet sibi:
Nihil loquamur subdolum:
Volvamus obscurum nihil.

From false words and thoughts impure
Let this Light, serene and sure,
Keep our lips without secure,
Keep our souls within.

[3] Sic tota decurrat dies,
Ne lingua mendax, ne manus
Oculive peccent lubrici,
Ne noxa corpus inquinet.

So may we the day-time spend,
That, till life's temptations end,
Tongue, nor hand, nor eye offend!
One, above us all,

4 Speculator adstat desuper, Qui nos diebus omnibus, Actusque nostros prospicit A luce prima in vesperum.	Views in His revealing ray All we do, and think, and say, Watching us from break of day Till the twilight fall.
5 Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc et per omne sæculum.	Unto God the Father, Son, Holy Spirit, Three in One, One in Three, be glory done, Now and evermore.

AUTHOR: Prudentius (348-413). METER: Iambic dimeter. TRANSLATION by W. J. Courthope. There are seventeen translations. This hymn is a cento from the *Morning Hymn* of the *Cathemerinon* of Prudentius. See the note on this hymn and its translation, under *Ales diei nuntius,* hymn 14.

1. "Behold, the golden light arises; may the waning darkness, which long drew us headlong in wide-wandering error, depart." *In præceps,* headlong; into great danger. It should be borne in mind that this is a hymn for Lauds, and that Lauds was said at daybreak. As the rising sun dispels the blinding darkness, so Christ, the Sun of Justice (Mal. 4, 2), dispels the darkness of sin and of unbelief.

2. "May this light bring us contentment, and may it preserve us pure for itself; may we speak nothing deceitful; may we meditate nothing dark." *Sibi* refers to *lux* (i.e., Christus).

3. "So may the whole day run its course; that neither the tongue prone to lie, nor the hands, nor the restless eyes sin; may no sin defile the body."

4. "An Observer stands on high, who each day beholds us and our actions, from early morning until evening."

FRIDAY AT MATINS

19 *Tu, Trinitatis Unitas*

TU, Trinitatis Unitas, Orbem potenter quæ regis, Attende laudis canticum Quod excubantes psallimus.	O THREE in One, and One in Three, Who rulest all things mightily: Bow down to hear the songs of praise Which, freed from bonds of sleep, we raise.

[2] Nam lectulo consurgimus
Noctis quieto tempore,
Ut flagitemus omnium
A te medelam vulnerum.

While lingers yet the peace of night,
We rouse us from our slumbers light:
That might of instant prayer may win
The healing balm for wounds of sin.

[3] Quo fraude quidquid dæmonum
In noctibus deliquimus,
Abstergat illud cœlitus
Tuæ potestas gloriæ.

If, by the wiles of Satan caught,
This night-time we have sinned in aught,
That sin Thy glorious power to-day,
From heaven descending, cleanse away.

[4] Ne corpus adstet sordidum,
Nec torpor instet cordium,
Ne criminis contagio
Tepescat ardor spiritus.

Let naught impure our bodies stain,
No laggard sloth our souls detain,
No taint of sin our spirits know,
To chill the fervor of their glow.

[5] Ob hoc, Redemptor, quæsumus,
Reple tuo nos lumine,
Per quod dierum circulis
Nullis ruamus actibus.

Wherefore, Redeemer, grant that we
Fulfilled with Thine own light may be:
That, in our course, from day to day,
By no misdeed we fall away.

[6] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito,
Regnans per omne sæculum.

Grant this, O Father ever One
With Christ, Thy sole-begotten Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.

AUTHOR: Ascribed to Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by G. H. Palmer and J. W. Chadwick. There are thirteen translations.

1. "Thou Unity in Trinity, Thou who dost mightily rule the world, hearken to the canticle of praise, which we, risen from sleep, sing."

2. "For we rise from our beds in the quiet time of the

night, that we may ask of Thee a remedy for all our wounds."

3. "That whatever, by the deception of the evil spirits, we have failed in during the night, the same may the power of Thy glory from heaven blot out." *Quo,* conj., that. *Cœlitus,* adv., from heaven.

4. "Lest the body become defiled and torpor of heart threaten, and the fervor of the soul be chilled by the touch of sin."

5. "We therefore beseech Thee, O Redeemer, fill us with Thy light, that in the lapse of days, we may fail in none of our actions."

FRIDAY AT LAUDS

20 *Æterna cœli gloria*

AETERNA cœli gloria,
Beata spes mortalium,
Summi Tonantis Unice,
Castæque proles Virginis:

O CHRIST, whose glory fills the heaven,
Our only hope, in mercy given;
Child of a Virgin meek and pure;
Son of the Highest evermore:

[2] Da dexteram surgentibus,
Exsurgat et mens sobria,
Flagrans et in laudem Dei
Grates rependat debitas.

Grant us Thine aid Thy praise to sing,
As opening days new duties bring;
That with the light our life may be
Renewed and sanctified by Thee.

[3] Ortus refulget lucifer,
Præitque solem nuntius:
Cadunt tenebræ noctium:
Lux sancta nos illuminet.

The morning star fades from the sky,
The sun breaks forth; night's shadows fly:
O Thou, true Light, upon us shine:
Our darkness turn to light divine.

[4] Manensque nostris sensibus,
Noctem repellat sæculi,
Omnique fine temporis
Purgata servet pectora.

Within us grant Thy light to dwell;
And from our souls dark sins expel;
Cleanse Thou our minds from stain of ill,
And with Thy peace our bosoms fill.

[5] Quæsita jam primum fides
In corde radices agat:
Secunda spes congaudeat,
Qua major exstat caritas.

To us strong faith forever give,
With joyous hope, in Thee to live;
That life's rough way may ever be
Made strong and pure by charity.

[6] Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum.

All laud to God the Father be,
All praise, Eternal Son, to Thee:
All glory, as is ever meet,
To God the holy Paraclete.

AUTHOR: Ambrosian, 5th cent. METER: Iambic dimeter. TRANSLATION by John Julian. There are twelve translations.

1. "Eternal Glory of heaven, blessed hope of mortals, the only-begotten Son of the most high Thunderer, the offspring of a chaste Virgin," *Tonantis* (tono 1) "The Sovereign Thunderer's only Son."—Abp. Bagshawe. Tonabit de cœlo Dominus (II Kings 22, 14). Cf. also I Kings 2, 10; Ps. 17, 14; Ps. 28, 3.

2. "Give Thy right hand to those who rise; sober also may the soul arise, and zealous in the praise of God, return Him due thanks." *Sobria,* thoughtful, recollected. *Grates* = gratias.

3. "The risen morning star shines forth, and as a herald precedes the sun; the darkness of night disappears; may the holy light illuminate us." Lovers of allegory see in John the Baptist "the morning star," "the herald" that went before the rising Sun of Justice.

4. "And dwelling in our hearts, may it dispel the darkness of the world, and may it preserve our hearts unsullied till the end of time." *Lux sancta* is the subject of the whole stanza. *Noctem sæculi,* spiritual darkness, sin.

5. "First may faith long-sought strike deep its roots in our hearts; secondly, may hope rejoice us; but greater still than these is charity." *Qua* refers grammatically to *spes,* but in sense also to *fides,* and is therefore equivalent to *quibus.* Nunc autem manent fides, spes, caritas, tria hæc; major autem horum est caritas (I Cor. 13, 13). In heaven faith will be changed into vision, hope into fruition, but charity will remain forever.

21 *Summæ Parens clementiæ*

SUMMAE Parens clementiæ,
Mundi regis qui machinam,
Unius et substantiæ,
Trinusque personis Deus:

GREAT God of boundless mercy hear;
Thou Ruler of this earthly sphere;
In substance one, in persons three,
Dread Trinity in Unity!

[2] Nostros pius cum canticis
Fletus benigne suscipe:
Ut corde puro sordium
Te perfruamur largius.

Do Thou in love accept our lays
Of mingled penitence and praise;
And set our hearts from error free,
More fully to rejoice in Thee.

[3] Lumbos, jecurque morbidum
Flammis adure congruis,
Accincti ut artus excubent
Luxu remoto pessimo.

Our reins and hearts in pity heal,
And with Thy chastening fires anneal;
Gird Thou our loins, each passion quell,
And every harmful lust expel.

[4] Quicumque ut horas noctium
Nunc concinendo rumpimus,
Ditemur omnes affatim
Donis beatæ patriæ.

Now as our anthems, upward borne,
Awake the silence of the morn,
Enrich us with Thy gifts of grace,
From heaven, Thy blissful dwelling-place!

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Hear Thou our prayer, Almighty King!
Hear Thou our praises, while we sing,
Adoring with the heavenly host,
The Father, Son, and Holy Ghost!

AUTHOR: Ambrosian, 7th cent. METER: Iambic dimeter. TRANSLATION, a cento based on Chambers. There are sixteen translations. First line of Original Text: *Summæ Deus clementiæ.*

1-2. "O Father of infinite mercy, Thou who rulest over the vast fabric of the universe, God of one substance, and three in person, graciously accept, O loving Father (*pius*), our tears with our hymns of praise, that with hearts free

from sin we may enjoy Thee more abundantly." *Pius* is here used for the vocative, supply *Parens* or *Deus*. Or it agrees with *tu* the subject of suscipe—O Parens, tu pius (= benigne) suscipe. *Puro,* note the genitive *sordium;* the ablative is more common. *Largius,* adv., comp. of *largus.*

3. "Burn Thou, with becoming (holy) flames, our reins and our depraved hearts, that our well girded limbs may watch, far removed from baneful luxury." *Lumbos:* the loins, in which the ancients located the seat of the feelings or affections. *Jecur:* lit., the liver; considered formerly as the seat of the soul and affections. *Accincti* = præcincti: Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris (Luke 12, 35). The girding of the loins signifies an instant willingness to do the will of God. In the East where men wore long flowing garments it was necessary to gird them up by means of a belt when about to begin some work or set out on a journey.

4. "That all of us who now interrupt the hours of night with song, may be abundantly enriched with the gifts of the blessed land."

SATURDAY AT LAUDS

22 *Aurora jam spargit polum*

AURORA jam spargit polum:
Terris dies illabitur:
Lucis resultat spiculum:
Discedat omne lubricum.

THE dawn is sprinkling in the east
Its golden shower, as day flows in;
Fast mount the pointed shafts of light:
Farewell to darkness and to sin!

[2] Phantasma noctis exsulet:
Mentis reatus corruat:
Quidquid tenebris horridum
Nox attulit culpæ, cadat.

Away, ye midnight phantoms all!
Away, despondence and despair!
Whatever guilt the night has brought,
Now let it vanish into air.

[3] Ut mane, quod nos ultimum
Hic deprecamur cernui,

So, Lord, when that last morning breaks,
Looking to which we sigh and pray,

Cum luce nobis effluat, Hoc dum canore concrepat.	O may it to Thy minstrels prove The dawning of a better day.
‘Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc et per omne sæculum.	To God the Father glory be, And to His sole-begotten Son; Glory, O Holy Ghost, to Thee, While everlasting ages run,

Author: Ambrosian, 4th or 5th cent. Meter: Iambic dimeter. Translation by Father Caswall. There are twelve translations.

1. "The dawn now overspreads the heavens; day glides over the earth; rays of light mount on high; may every unclean thing depart."

2. "Let phantoms of the night be banished; let guilt of soul depart; whatever dreadful thing of evil the night brought with it, let it vanish with the darkness." Constr.: Quidquid horridum culpæ nox attulit, tenebris cadat.

3. "That on the last morning, together with the light, that which we here humbly pray for, and what accords with our song, may issue forth (come) to us." Constr.: Ut cum luce (æterna) mane (illud) ultimum nobis effluat, quod nos hic, dum hoc canore concrepat, deprecamur cernui. This stanza is very obscure. It seems to contain a reference to the present morning, and to the last morning—at the end of time. In this sense it might be rendered: "While the present morning resounds with song (*canore*), we here with profound humility beg (*deprecamur cernui*) that the last morning may also dawn (*effluat*) for us with light eternal." Abp. Bagshawe translates *mane ultimum* as referring to Saturday—"On this morn of the week the last." The following is from an anonymous translation in the *Hymnal Noted:*

> So that last morning, dread and great,
> Which we with trembling hope await,
> With blessed light for us shall glow,
> Who chant the song we sang below.

VESPERS HYMNS OF THE PSALTER

The theme, or subject matter, of the Vespers hymns for the week is the work of the six days of creation as recorded in the first chapter of Genesis. The Saturday hymn, which is a hymn in honor of the Most Holy Trinity, forms the only exception. The work of each of the six days is explained in the article on *Hexæmeron,* in the *Cath. Encycl.*

The authorship of these six hymns is not definitely known. The series develops in an orderly manner the work of creation, devoting four stanzas to the work of each day. There is strong probability that these hymns are the work of one and the same author, and that that author is no other than the illustrious Pope and Doctor of the Church, St. Gregory the Great (540-604). In this connection it is interesting to record the opinion of the editors of the carefully edited *Historical Edition of Hymns Ancient and Modern* (1909): "The set," in their opinion, "must have come from one author, and it is not improbable that that author was St. Gregory" (p. 21). And again: "The series as a whole is probably rightly identified with a set of hymns for every evening in the week, which Irish records describe as having been sent by St. Gregory to St. Columba. The ancient preface to Columba's hymn *Altus prosator* describes the coming of St. Gregory's messengers with gifts, including a set of hymns for the evenings of the week, and the sending by St. Columba of his hymns to St. Gregory in return. The series is not unworthy of such an author, and the hymns go far to justify the tradition that ascribes to that most versatile of popes a place among the Hymn-writers" (p. XVII). See also the article on *Hymnody,* by Father Clemens Blume, S.J., in the *Cath. Encycl.,* Vol. VII., p. 602.

The Benedictine editors of the works of St. Gregory credit him with eight hymns (*Opera,* Paris, 1705); H. A. Daniel in his *Thesaurus Hymnl.* Vol. I, assigns him three others. The *Lucis Creator optime* given below is one of the eight hymns assigned him by the Benedictine editors.

The translations of these hymns in Part I of Mr. Orby Shipley's *Annus Sanctus* are from the *Primer of 1706,* and

are in all probability the work of the poet John Dryden, who was received into the Church in 1685.

SUNDAY AT VESPERS

23 *Lucis Creator optime*

LUCIS Creator optime
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem:

OBLEST Creator of the light,
Who mak'st the day with radiance bright,
And o'er the forming world didst call
The light from chaos first of all;

[3] Qui mane junctum vesperi
Diem vocari præcipis:
Illabitur tetrum chaos,
Audi preces cum fletibus.

Whose wisdom joined in meet array
The morn and eve, and named them Day:
Night comes with all its darkling fears;
Regard Thy people's prayers and tears.

[3] Ne mens gravata crimine,
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Lest, sunk in sin, and whelmed with strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

[4] Cœleste pulset ostium:
Vitale tollat præmium:
Vitemus omne noxium:
Purgemus omne pessimum.

But grant them grace that they may strain
The heavenly gate and prize to gain:
Each harmful lure aside to cast,
And purge away each error past.

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son;
Who, with the Holy Ghost and Thee,
Doth live and reign eternally.

AUTHOR: Probably by Pope St. Gregory the Great (540-

604). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are twenty-one translations; Father Caswall's being more widely used than any other. There are five translations in the *Annus Sanctus*. Theme: The work of the first day—the creation of light. Dixit Deus: Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona; et divisit lucem a tenebris. Appelavitque lucem Diem, et tenebras Noctem; factumque est vespere et mane dies unus (Gen. 1, 3-5).

1. "O august Creator of the light, who didst bring forth the light of day, and didst begin the origin of the world with the creation of new light;" *Primordiis,* origin, first beginning. *Parans* (paro 1), prepare, design. *Originem,* creation.

2. "Who didst command that morning joined with evening be called Day; foul darkness descends, hear Thou our prayers with our weeping."

3. "Lest the soul burdened with sin be deprived of the gift of life, while it thinks of nothing eternal and fetters itself with sins." *Exsul,* an exile, banished person; Constr. with the abl. or gen.

4. "Let it knock at the heavenly portal and bear away the prize of life; let us avoid everything harmful, and purge out everything sinful." The subject is *mens* from the preceding stanza.

MONDAY AT VESPERS

24 *Immense cœli Conditor*

IMMENSE cœli Conditor,
Qui mixta ne confunderent,
Aquæ fluenta dividens,
Cœlum dedisti limitem.

O GREAT Creator of the sky,
Who wouldest not the floods on high
With earthly waters to confound,
But mad'st the firmament their bound;

[2] Firmans locum cœlestibus,
Simulque terræ rivulis;

The floods above Thou didst ordain;
The floods below Thou didst restrain:

Ut unda flammas temperet,
Terræ solum ne dissipent.

That moisture might attemper heat,
Lest the parched earth should ruin meet.

[3] Infunde nunc, piissime,
Donum perennis gratiæ:
Fraudis novæ ne casibus
Nos error atterat vetus.

Upon our souls, good Lord, bestow
Thy gift of grace in endless flow:
Lest some renewed deceit or wile
Of former sin should us beguile.

[4] Lucem fides adaugeat:
Sic luminis jubar ferat:
Hæc vana cuncta proterat:
Hanc falsa nulla comprimant.

Let faith discover heav'nly light;
So shall its rays direct us right:
And let this faith each error chase,
And never give to falsehood place.

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Grant this, O Father, ever One
With Christ, Thy sole-begotten Son,
And Holy Ghost, whom all adore,
Reigning and blest forevermore.

Author: Probably by Pope St. Gregory the Great (540-604). Meter: Iambic dimeter. Translation by J. M. Neale. There are seventeen translations. Theme: The work of the second day—the creation of the firmament, which includes the whole space between the surface of the earth and the most distant stars. This work is thus narrated by Moses: Dixit quoque Deus: Fiat firmamentum in medio aquarum, et dividat aquas ab aquis. Et fecit Deus firmamentum, divisitque aquas quæ erant sub firmamento ab his, quæ erant super firmamentum. Et factum est ita. Vocavitque Deus firmamentum Cœlum: et factum est vespere et mane dies secundus (Gen. 1, 6-8).

1. "O great Creator of the heavens, Thou didst establish the sky as a boundary, dividing the floods of water, lest uniting they flow together." *Fluentum, i,* a stream, flood. See the article on *Firmament* in the *Cath. Encycl.*

2. "Thou dost establish a place for the heavenly waters, and also for the streams on earth, that water might moderate the heat, lest it destroy the soil of the earth."

3. "Pour forth now, most gracious Lord, the gift of Thy never-failing grace, lest by the misfortune of some new deception the old error should overwhelm us." *Vetus error,*

personified—our ancient enemy, the devil; or, former sins.

4. "Let faith increase the light, and thus produce an effulgence of light; may it trample under foot all vain things; may nothing false supplant it." *Adaugeat,* the Original Text has *inveniat;* Neale translated the Original Text. *Hæc,* sc., fides.

TUESDAY AT VESPERS

25 *Telluris alme Conditor*

TELLURIS alme Conditor,
Mundi solum qui separans,
Pulsis aquæ molestiis,
Terram dedisti immobilem:

EARTH'S mighty Maker, whose command
Raised from the sea the solid land;
And drove each billowy heap away,
And bade the earth stand firm for aye:

[2] Ut germen aptum proferens,
Fulvis decora floribus,
Fœcunda fructu sisteret,
Pastumque gratum redderet.

That so, with flowers of golden hue,
The seeds of each it might renew;
And fruit-trees bearing fruit might yield,
And pleasant pasture ot the field:

[3] Mentis perustæ vulnera
Munda virore gratiæ:
Ut facta fletu diluat,
Motusque pravos atterat.

Our spirit's rankling wounds efface
With dewy freshness of Thy grace:
That grief may cleanse each deed of ill,
And o'er each lust may triumph still.

[4] Jussis tuis obtemperet:
Nullis malis approximet:
Bonis repleri gaudeat,
Et mortis ictum nesciat.

Let every soul Thy law obey,
And keep from every evil way;
Rejoice each promised good to win,
And flee from every mortal sin.

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Hear Thou our prayer, Almighty King!
Hear Thou our praises, while we sing,
Adoring with the heavenly host,
The Father, Son, and Holy Ghost!

AUTHOR: Probably by Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION anon. in the *Hymnal Noted.* There are twenty translations. First line of Original Text: *Telluris ingens Conditor.* Theme: The work of the third day, viz., the separation of the land from the water, and the creation of every species of plant. As recorded by Moses: Dixit vero Deus: Congregentur aquæ, quæ sub cœlo sunt, in locum unum et appareat arida. Et factum est ita. Et vocavit Deus aridam Terram; congregationesque aquarum appellavit Maria. . . . Et ait: Germinet terra herbam virentem et facientem semen et lignum pomiferum, faciens fructum juxta genus suum, cujus semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, et facientem semen juxta genus suum, lignumque faciens fructum, et habens unumquodque sementem secundum speciem suam. Et vidit Deus quod esset bonum. Et factum est vespere et mane dies tertius (Gen. 1, 9-13).

1. "Benignant Creator of the world, who didst divide the surface of the earth, and driving off the troubled waters didst firmly establish the land;" *Solum,* lit., ground, soil.

2. "That it might bring forth appropriate produce, be adorned with golden flowers, become prolific in fruits, and yield agreeable sustenance." *Decora* and *fecunda* agree with *terra,* understood. *Sisteret,* in the sense of *existeret. Pastum,* food for men and beasts.

3. "Cleanse by the freshness of Thy grace the wounds of the sin-parched soul, that it may wash away with tears its evil deeds, and suppress sinful emotions." *Munda,* imper. of *mundare. Virore, viror, oris* (from *vireo* 2, to be fresh, vigorous), freshness, power, vigor. *Mens* is the subj. of *diluat* and *atterat.*

4. "May it obey Thy commands; may it draw nigh nothing sinful; that it may rejoice to be filled with good, and know not the stroke of death." *Mortis ictus,* the stroke of death, i.e., mortal sin. The Original Text, translated above, has *actum* for *ictum.*

26 *Cœli Deus sanctissime*

CŒLI Deus sanctissime,
Qui lucidas mundi plagas
Candore pingis igneo,
Augens decoro lumine:

O GOD, whose hand hath spread the sky,
And all its shining hosts on high,
And painting it with fiery light,
Made it so beauteous and so bright:

[2] Quarto die qui flammeam
Dum solis accendis rotam,
Lunæ ministras ordinem,
Vagosque cursus siderum:

Thou, when the fourth day was begun,
Didst frame the circle of the sun,
And set the moon for ordered change,
And planets for their wider range:

[3] Ut noctibus, vel lumini
Diremptionis terminum,
Primordiis et mensium
Signum dares notissimum;

To night and day, by certain line,
Their varying bounds Thou didst assign;
And gav'st a signal, known and meet,
For months begun and months complete.

[4] Expelle noctem cordium:
Absterge sordes mentium:
Resolve culpæ vinculum:
Everte moles criminum.

Enlighten Thou the hearts of men:
Polluted souls make pure again:
Unloose the bands of guilt within:
Remove the burden of our sin.

[5] Præsta, Pater piissime,
Patrique compar Unice,
Cum Spiritu Paraclito
Regnans per omne sæculum.

Grant this, O Father, ever One
With Christ Thy sole-begotten Son,
Whom, with the Spirit we adore,
One God, both now and evermore.

AUTHOR: Probably by Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are thirteen translations. Theme: The work of the fourth day. On the fourth day, God created the heavenly bodies that adorn the firmament. The Mosaic account of the stupendous work which the hymn endeavors to recount is narrated with wonderful simplicity in Genesis 1, 14-19:

Dixit autem Deus: Fiant luminaria in firmamento cœli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos: ut luceant in firmamento cœli, et illuminent terram. Et factum est ita. Fecitque Deus duo luminaria magna: luminare majus, ut præesset diei: et luminare minus, ut præesset nocti: et stellas. Et posuit eas in firmamento cœli, ut lucerent super terram, et præessent diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bonum. Et factum est vespere et mane dies quartus.

1. "Most Holy God of heaven, Thou dost adorn with fiery brilliancy the lightsome regions of the universe, and dost embellish them with becoming splendor:" The light created on the first day was a vast, luminous, nebulous mass, which contracted and solidified on the fourth day, thus forming the sun and the stars. These heavenly bodies constitute the "lightsome regions" of the universe.

2. "Thou, on the fourth day didst light up the fiery disk of the sun, didst appoint the orbit of the moon, and the wandering courses of the stars,"

3. "That Thou mightest give to nights and days a boundary-line of separation, and a conspicuous sign for the beginning of the months." The boundary line between night and day—darkness and daylight—is indicated by the sun, the moon, and by the morning and evening stars. The new moon announces the beginning of the lunar month.

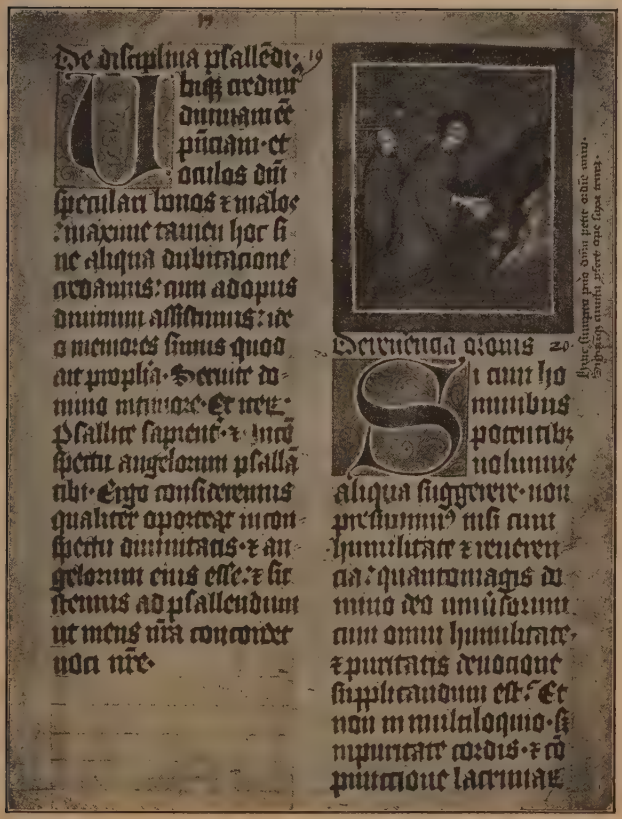
4. "Drive out the darkness from our hearts; wipe away the defilements of our souls; loosen the chains of guilt; overturn the great load of our sins."

THURSDAY AT VESPERS

27 *Magnæ Deus potentiæ*

MAGNÆ Deus potentiæ,
Qui fertili natos aqua
Partim relinquis gurgiti,
Partim levas in aera.

O SOVEREIGN Lord of Nature's might,
Who bad'st the water's birth divide;
Part in the heavens to take their flight,
And part in ocean's deep to hide;



Codex Latinus—Specimen page from a Psalter executed in the Abbey of Metten, Bavaria, A.D. 1414.

[2] Demersa lymphis imprimens, Subvecta cœlis erigens: Ut stirpe ab una prodita, Diversa repleant loca:	These low obscured, on airy wing Exalted those, that either race, Though from one element they spring, Might serve Thee in a different place.
[3] Largire cunctis servulis, Quos mundat unda sanguinis, Nescire lapsus criminum, Nec ferre mortis tædium.	Grant, Lord, that we Thy servants all, Saved by Thy tide of cleansing Blood, No more 'neath sin's dominion fall, Nor fear the thought of death's dark flood!
[4] Ut culpa nullum deprimat: Nullum efferat jactantia: Elisa mens ne concidat: Elata mens ne corruat.	Thy varied love each spirit bless, The humble cheer, the high control; Check in each heart its proud excess, But raise the meek and contrite soul!
[5] Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	This boon, O Father, we entreat, This blessing grant, Eternal Son, And Holy Ghost, the Paraclete, Both now, and while the ages run.

AUTHOR: Probably by Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by W. J. Courthope. There are fourteen translations. Theme: The work of the fifth day—the creation of the birds and fishes, both of which sprang from a common source, viz., water. The work of the fifth day is recorded in Genesis 1, 20-23: Dixit etiam Deus: Producant aquæ reptile animæ viventis, et volatile super terram sub firmamento cœli. Creavitque Deus cete grandia, et omnem animam viventem atque motabilem, quam produxerant aquæ in species suas, et omne volatile secundum genus suum. Et vidit Deus quod esset bonum. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris; avesque multiplicentur super terram. Et factum est vespere et mane dies quintus.

1. "O God of great power, who dost assign in part the

offsprings of the fertile water, to the deep, and in part dost raise them aloft in the air;" *Fertili:* The water is called *fruitful* since it is the common source from which the *natos* —the birds and fishes—sprang. *Natos* (ex). *Gurgiti,* lit., a whirlpool; the sea, the waters.

2. "Thou dost consign the fishes to the waters, and liftest up the birds on high, that animals proceeding from the same source might occupy different places." Supply *animalia* after *demersa, subvecta,* and *prodita. Demersa,* all living creatures that make their home in the waters. *Subvecta* (from *subveho,* to bring up from below), the birds—brought up from the waters and assigned to the air.

3. "Grant to all Thy servants, whom the stream of Thy blood hath cleansed, to know not sinful falls, nor suffer the loathsomeness of spiritual death." *Largire,* imper. of *largior. Unda sanguinis:* This is by some taken as equivalent to *unda et sanguis.* It would then contain a reference to the blood and water that flowed from the pierced side of Our Lord (cf. John 19, 34).

4. "Let guilt depress no one; let pride exalt no one, lest the despondent soul be disheartened, and the proud soul be ruined."

FRIDAY AT VESPERS

28 *Hominis superne Conditor*

HOMINIS superne Conditor,
Qui cuncta solus ordinans,
Humum jubes producere
Reptantis et feræ genus:

MAKER of man, who from Thy throne
Dost order all things, God alone;
By whose decree the teeming earth
To reptile and to beast gave birth:

[2] Et magna rerum corpora,
Dictu jubentis vivida,
Per temporum certas vices
Obtemperare servulis:

The mighty forms that fill the land,
Instinct with life at Thy command,
Are given subdued to humankind
For service in their rank assigned.

[3] Repelle, quod cupidinis Ciente vi nos impetit, Aut moribus se suggerit, Aut actibus se interserit.	From all Thy servants drive away Whate'er of thought impure to-day Hath been with open action blent, Or mingled with the heart's intent.
[4] Da gaudiorum præmia, Da gratiarum munera: Dissolve litis vincula: Adstringe pacis fœdera.	In heaven Thine endless joys bestow, And grant Thy gifts of grace below; From chains of strife our souls release, Bind fast the gentle bands of peace.
[5] Præsta, Pater piissime, Patrique compar Unice, Cum Spiritu Paraclito Regnans per omne sæculum.	Grant this, O Father, ever One With Christ, Thy sole-begotten Son, Whom, with the Spirit we adore, One God, both now and evermore.

AUTHOR: Probably by Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by J. D. Chambers, as altered in the *English Hymnal.* There are sixteen translations. First line of Original Text: *Plasmator hominis Deus.* Theme: The work of the sixth day—the creation of brute animals and of man (Gen. 1, 24-31). The following is verses 25 and 27 only: Et fecit Deus bestias terræ juxta species suas, et jumenta et omne reptile terræ in genere suo. Et vidit Deus quod esset bonum. . . . Et creavit Deus hominem ad imaginem suam: ad imaginem Dei creavit illum; masculum et feminam creavit eos.

1. "O august Creator of man, who alone dost dispose all things, Thou didst command that the earth bring forth reptiles and beasts." *Genus reptantis*=reptilia: *genus feræ*=bestiæ terræ.

2. "And at the word of the Creator, the huge bodies of created beings became instinct with life, to obey Thy servants through determined changes of time." *Per certas vices temporum,* i. e., while fixed periods of time shall last, man is to rule over "the fishes of the sea, the fowls of the air, and the beasts, and the whole earth" (Gen. 1, 26).

3. "Drive from us whatever evil desire may assail us with roused up violence, whether it attaches itself to our morals or intertwines itself with our actions." *Se interserit,* or sows itself among. Abp. Bagshawe translates the last two lines:

Or mingles with our inward lives,
Or in our actions plays its part.

4. "Grant us the reward of heavenly joys; bestow upon us gifts of grace; rend asunder the chains of strife; draw closer the bonds of peace."

SATURDAY AT VESPERS

29 *Jam sol recedit igneus*

JAM sol recedit igneus:
Tu lux perennis Unitas,
Nostris, beata Trinitas,
Infunde lumen cordibus.

AS fades the glowing orb of day,
To Thee, great source of light, we pray;
Blest Three in One, to every heart
Thy beams of life and love impart.

[2] Te mane laudum carmine,
Te deprecamur vespere;
Digneris ut te supplices
Laudemus inter cœlites.

At early dawn, at close of day,
To Thee our vows we humbly pay;
May we, mid joys that never end,
With Thy bright Saints in homage bend.

[3] Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.

To God the Father, and the Son,
And Holy Spirit, Three in One,
Be endless glory, as before
The world began, so evermore.

AUTHOR: St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by Father Potter, altered. First line of Original Text: *O Lux beata Trinitas.* There are thirty-two translations, twenty of which are from the Roman Breviary Text. There are thirteen translations of this hymn in the *Annus Sanctus,* two of which are from the Original Text. This hymn is also used at Vespers on the Feast of the Most Holy Trinity. The Original Text is there given. It is interesting to compare the two texts. See hymn 71.

SPECIAL DOXOLOGIES

1. "The fiery sun now sinks to rest: O Thou light eternal, O Unity and Blessed Trinity, infuse Thy light into our hearts." As the daylight departs we ask that the eternal light shall not fail us.

2. "We glorify Thee in the morning with a hymn of praise, we supplicate Thee in the evening; deign that we, Thy suppliants, may praise Thee among the Blessed."

3. *Jugiter,* adv., forever.

SPECIAL DOXOLOGIES

Special doxologies are provided in the Breviary for certain feasts and seasons. They are all written in iambic dimeters, and they replace the ordinary doxologies in all hymns of the same meter.

The following doxology is said from Christmas till the Epiphany, during the Octave of Corpus Christi, on the feasts of the Sacred Heart and Holy Name, and on feasts of the Blessed Virgin and during their Octaves.

Jesu, tibi sit gloria,	All honor, laud, and glory be,
Qui natus es de Virgine,	O Jesu, Virgin-born, to Thee;
Cum Patre, et almo Spiritu,	All glory, as is ever meet,
In sempiterna sæcula.	To Father and to Paraclete.

For the Epiphany and Octave

Jesu, tibi sit gloria,	All glory, Lord, to Thee we pay,
Qui apparuisti gentibus,	For Thine Epiphany to-day;
Cum Patre, et almo Spiritu,	All glory, as is ever meet,
In sempiterna sæcula.	To Father and to Paraclete.

In Paschaltime

Deo Patri sit gloria,	To Thee who, dead, again dost live,
Et Filio, qui a mortuis	All glory, Lord, Thy people give;
Surrexit, ac Paraclito,	All glory, as is ever meet,
In sempiterna sæcula.	To Father and to Paraclete.

For Ascensiontide

Jesu, tibi sit gloria,	All Glory, Lord, to Thee we pay.
Qui victor in cœlum redis,	Ascending o'er the stars to-day;
Cum Patre, et almo Spiritu,	All glory, as is ever meet,
In sempiterna sæcula.	To Father and to Paraclete.

THE ANTIPHONS OF THE BLESSED VIRGIN

The Antiphons of the Blessed Virgin are four in number. *In Choir,* one of the Antiphons is recited at the end of certain hours in accordance with the following general rules: 1. At the end of Compline, always. 2. At the end of Lauds, when no other hour is to follow. 3. When Lauds is followed by Prime and by any of the other hours, the Antiphon is said at the end of the last hour recited. 4. At the end of any hour recited in Choir *when the Office is finished* and the members of the Choir are to retire from the chapel.

Out of Choir, an Antiphon is said at the end of Compline, and at the end of Lauds if the Office is to end with Lauds, otherwise at the end of the last hour recited.

Read the first article on *Antiphon* in the *Cath. Encycl.* Read also the articles on: *Alma Redemptoris Mater, Ave Regina, Regina Cœli,* and *Salve Regina.*

30 *Alma Redemptoris Mater*

ALMA Redemptoris Mater
quæ pervia cœli
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat, pòpulo: tu quæ
genuisti,

MOTHER benign of our redeeming Lord,
Star of the sea and portal of the skies,
Unto thy fallen people help afford—
Fallen, but striving still anew to rise.

Natura mirante, tuum sanctum
Genitorem,
Virgo prius ac posterius, Gabrielis
ab ore
Sumens illud Ave, peccatorum
miserere.

Thou who didst once, while wond'ring worlds adored,
Bear thy Creator, Virgin then as now,
O by thy holy joy at Gabriel's word,
Pity the sinners who before thee bow.

AUTHOR: Ascribed to Hermann Contractus (1013-1054). METER Hexameter. Julian's *Dict. of Hymnol.* mentions translations by Cardinal Newman, and by Fathers Caswall and Wallace, O.S.B. For the above translation the editor

has to thank the distinguished scholar, the Rt. Rev. Sir David Oswald Hunter-Blair, O.S.B. LITURGICAL USE: Antiphon of our Blessed Lady from the Vespers of the Saturday before the first Sunday of Advent to the Feast of the Purification, inclusive.

"O loving Mother of the Redeemer, who dost remain the ever accessible portal of heaven, and the star of the sea, aid thy fallen people who strive to rise: thou who, a Virgin both before and after receiving that Ave from the mouth of Gabriel, didst, while nature wondered, give birth to thy Holy Creator; have pity on us sinners."

31 *Ave Regina cœlorum*

AVE Regina cœlorum,
Ave Domina Angelorum:
Salve radix, salve porta,
Ex qua mundo lux est orta:

HAIL, O Queen of heaven, enthroned!
Hail, by Angels Mistress owned!
Root of Jesse, Gate of morn,
Whence the world's true Light was born:

Gaude Virgo gloriosa,
Super omnes speciosa,
Vale, o valde decora,
Et pro nobis Christum exora.

Glorious Virgin, joy to thee,
Loveliest whom in heaven they see:
Fairest thou where all are fair,
Plead with Christ our sins to spare.

AUTHORSHIP and date of composition uncertain. It has been in use since the twelfth century. METER: Trochaic dimeter. TRANSLATION by Father Caswall. There are at least four additional translations. LITURGICAL USE: Antiphon proper to the season after the Purification, that is, from the end of Compline of Feb. 2d (even should the Feast of the Purification be transferred) until Maundy Thursday, exclusive.

"Hail, Queen of Heaven; hail, Mistress of Angels; hail, Root; hail, Portal whence came forth Light unto the world."

"Rejoice, O glorious Virgin, surpassing all in beauty; we greet thee, Virgin most fair, intercede with Christ for us."

Radix: "root of Jesse," i.e., an offshoot from the root

of Jesse; a descendant of Jesse, the father of David. The Blessed Virgin was of the House of David; Jesse therefore was one of her ancestors. Mary is *a* root of Jesse, but her Divine Son is *the* root of Jesse (cf. Is. 11, 1; Rom. 15, 12).

32 *Regina cœli lætare*

REGINA cœli lætare, alleluja,
Quia quem meruisti portare, alleluja,
Resurrexit, sicut dixit, alleluja,
Ora pro nobis Deum, alleluja.

JOY to thee, O Queen of heaven! Alleluia.
He whom it was thine to bear; Alleluia.
As He promised, hath arisen; Alleluia.
Plead for us a pitying prayer; Alleluia.

AUTHOR, unknown; it is found in 14th cent. manuscripts. TRANSLATION by Father Caswall. There are ten translations. LITURGICAL USE: Antiphon of Our Lady from Compline of Holy Saturday, inclusive, till None of the Saturday after Pentecost, inclusive.

33 *Salve Regina*

SALVE Regina, mater misericordiæ,
Vita, dulcedo et spes nostra, salve.
Ad te clamamus, exsules filii Hevæ.

HAIL to the Queen who reigns above,
Mother of clemency and love,
Hail, thou, our hope, life, sweetness; we
Eve's banished children cry to thee.

Ad te suspiramus, gementes et flentes in hac lacrimarum valle.
Eja ergo, advocata nostra,
Illos tuos misericordes oculos ad nos converte.

We from this wretched vale of tears
Send sighs and groans unto thy ears;
Oh, then, sweet Advocate, bestow
A pitying look on us below.

Et Jesum, benedictum fructum ventris tui,
Nobis post hoc exsilium ostende.
O clemens, o pia, o dulcis Virgo Maria.

After this exile, let us see
Our Blessed Jesus, born of thee.
O merciful, O pious Maid,
O gracious Mary, lend thine aid.

ANTIPHONS OF OUR LADY

AUTHOR: Ascribed to Hermann Contractus (1013-1054). TRANSLATION from the *Primer, 1685.* There are fifteen metrical translations, and the beautiful prose version which is said after every Low Mass. LITURGICAL USE: Antiphon of our Blessed Lady from the First Vespers of the Feast of the Most Holy Trinity until None of the Saturday before the first Sunday of Advent. Since Jan. 6, 1884, the *Salve Regina* forms a part of the prayers which Pope Leo XIII ordered to be said after every Low Mass.

Part II

The Proper of the Season

ADVENT

34 *The Great Antiphons of Advent*

The seven Great Antiphons, or O Antiphons, as they are called, are said, one each day, at the Magnificat in Vespers, from December the 17th to the 23d, inclusive. Although not written in meter, they are strikingly poetical in thought, and replete with Scriptural allusions. Each Antiphon salutes the coming Messias under one of His many Scriptural titles, and closes with a proper petition. The authorship and date of composition are unknown. They are, however, at least as old as the ninth century, and probably much older. There are several translations in both prose and verse. Mr. Shipley's *Annus Sanctus* contains a metrical version by H. N. Oxenham. Read the articles on the *O Antiphons,* and on *Advent,* in the *Cath. Encycl.*

O Sapientia

O SAPIENTIA, quæ ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos viam prudentiæ.

O WISDOM, that proceedest from the mouth of the Most High, reaching from end to end mightily, and sweetly disposing all things: come and teach us the way of prudence.

O Sapientia: Ego (Sapientia) ex ore Altissimi prodivi (Ecclus. 24, 5). *Attingens:* Attingit ergo a fine usque ad finem fortiter, et disponit omnia suaviter (Wis. 8, 1).

O Adonai

O ADONAI, et Dux domus Israel, qui Moysi in igne flammæ rubi apparuisti, et ei in Sina legem dedisti: veni ad redimendum nos in brachio extento.

O ADONAI, and Leader of the House of Israel, who didst appear unto Moses in the burning bush, and gavest Him the Law on Sinai: come and redeem us by Thy outstretched arm.

Adonai: This is the Hebrew substitute for the ineffable name of Jehovah. It is rendered in the Vulgate by "Dominus," and in the Douay Bible by "Lord." It is retained in both texts twice, viz., in Exodus 6, 3, and in Judith 16, 16. Read the foot-note on Exodus 6, 3, in the Douay Bible. See also the articles on *Adonai,* and *Jehovah,* in the *Cath. Encycl. Domus Israel:* The House of Israel, i.e., the Israelites, the Jews, the chosen people of God. The expression occurs very often in the Old Testament, and a few times in the New. Read the article on *Jacob,* and the beginning of the article on *Israelite,* in the *Cath. Encycl. Flammæ rubi:* Apparuitque ei (Moysi) Dominus in flamma ignis de medio rubi (Exod. 3, 2). *In Sina legem dedisti:* Cf. Exod., beginning with chapter 19.

O Radix

O RADIX Jesse, qui stas in signum populorum, super quem continebunt reges os suum, quem Gentes deprecabuntur: veni ad liberandum nos, jam noli tardare.

O ROOT of Jesse, who standest as the ensign of the people, before whom kings shall not open their lips; to whom the Gentiles shall pray: come and deliver us, tarry now no more.

Radix Jesse: In die illa, radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur (Is. 11, 10). "Root of Jesse," i.e., a descendant from Jesse, the father of David (Rom. 15, 12). Our Lord, as the Son of the Virgin Mary, was of the House of David, hence a root of Jesse. *Signum populorum:* An allusion to the ensign of the Cross, around which the nations would rally. *Super quem:* super ipsum continebunt reges os suum (Is. 52, 15).

GREATER ANTIPHONS OF ADVENT

O Clavis David

O CLAVIS David, et sceptrum domus Israel; qui aperis, et nemo claudit; claudis, et nemo aperit: veni, et educ vinctum de domo carceris, sedentem in tenebris, et umbra mortis.

O KEY of David, and Scepter of the House of Israel; who openest, and no man shutteth; who shuttest, and no man openeth: come and lead the captive from the prison-house, and him that sitteth in darkness and in the shadow of death.

Clavis David: Hæc dicit Sanctus et Verus, qui habet clavem David: qui aperit, et nemo claudit: claudit, et nemo aperit (Apoc. 3, 7). Cf. also Is. 22, 22. *Et sceptrum:* Et Israel sceptrum hereditatis ejus (Jer. 51, 19). *Et educ:* et educeres de conclusione vinctum, de domo carceris sedentes in tenebris (Is. 42, 7).

O Oriens

O ORIENS, splendor lucis æternæ, et sol justitiæ: veni, et illumina sedentes in tenebris, et umbra mortis.

O ORIENT, Splendor of the Eternal Light, and Sun of Justice: come and enlighten them that sit in darkness and in the shadow of death.

Oriens: Variously rendered, dayspring, sunrise, dawn, east. It is one of the many Scriptural titles of the Messias, who was to be the Light of the world (John 8, 12), the Sun of Justice (Mal. 4, 2), the Orient from on high who visited us (Luke 1, 78), and who from eternity has been the Splendor of the Father's glory (Heb. 1, 3). *Splendor:* Candor est enim lucis æternæ (Wis. 7, 26). *Illumina:* Illuminare his, qui in tenebris, et in umbra mortis sedent (Luke 1, 79).

O Rex Gentium

O REX Gentium, et desideratus earum, lapisque angularis, qui facis utraque unum: veni, et salva hominem, quem de limo formasti.

O KING of the Gentiles, yea, and the desire thereof, the Corner-stone that makest both one: come and save man, whom Thou hast made out of the slime of the earth.

Rex Gentium: Erit radix Jesse, et qui exurget regere gentes, in eum gentes sperabunt (Rom. 15, 12; Is. 11, 10). *Desideratus:* et veniet desideratus cunctis gentibus (Agg. 2, 8). *Lapis angularis:* Christ is the Corner-stone (Eph. 2, 20). He is also our peacemaker who maketh both one (Eph. 2, 14). The Jews and Gentiles are the two who are made one. Christ died for all, and He founded a Church to save all men without distinction of race. *De limo:* Formavit igitur Dominus Deus hominem de limo terræ (Gen. 2, 7).

O Emmanuel

O EMMANUEL, Rex et legifer noster, exspectatio gentium, et Salvator earum: veni ad salvandum nos Domine Deus noster.

O EMMANUEL, our king and lawgiver, the expectation of all nations and their Saviour: come and save us, O Lord our God.

Emmanuel: Cf. Matt. 1, 23. *Exspectatio gentium:* et ipse erit exspectatio gentium (Gen. 49, 10). Read the article on *Emmanuel,* in the *Cath. Encycl.*

The following beautiful paraphrase of five of the above Antiphons is found in a hymn which dates from the beginning of the eighteenth century. The translation is by J. M. Neale.

34B *Veni, veni, Emmanuel*

VENI, veni, Emmanuel;
Captivum solve Israel,
Qui gemit in exilio,
Privatus Dei Filio.
Gaude! gaude! Emmanuel
Nascetur pro te, Israel.

O COME, O come, Emmanuel,
And ransom captive Israel,
That mourns in lonely exile here,
Until the Son of God appear.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

[2] Veni, o Jesse Virgula;
Ex hostis tuos ungula,
De specu tuos tartari
Educ, et antro barathri.
Gaude! gaude! Emmanuel
Nascetur pro te, Israel.

O come, Thou Rod of Jesse, free
Thine own from Satan's tyranny;
From depths of hell Thy people save,
And give them victory o'er the grave.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

[3] Veni, veni, o Oriens;
Solare nos adveniens;
Noctis depelle nebulas
Dirasque noctis tenebras.
Gaude! gaude! Emmanuel
Nascetur pro te, Israel.

O come, Thou Dayspring, from on high,
And cheer us by Thy drawing nigh;
Disperse the gloomy clouds of night,
And death's dark shadows put to flight.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

[4] Veni, Clavis Davidica;
Regna reclude cœlica;
Fac iter tutum superum,
Et claude vias inferum.
Gaude! gaude! Emmanuel
Nascetur pro te, Israel.

O come, Thou Key of David, come
And open wide our heavenly home;
Make safe the way that leads on high
And close the path to misery.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

[5] Veni, veni, Adonai,
Qui populo in Sinai
Legem dedisti vertice
In majestate gloriæ.
Gaude! gaude! Emmanuel
Nascetur pro te, Israel.

O come, Adonai, Lord of might,
Who to Thy tribes, on Sinai's height,
In ancient times didst give the law
In cloud and majesty and awe.
Rejoice! rejoice! Emmanuel
Shall come to thee, O Israel.

35 *Creator alme siderum*

CREATOR alme siderum,
Æterna lux credentium,
Jesu Redemptor omnium,
Intende votis supplicum.

BRIGHT Builder of the heavenly poles,
Eternal light of faithful souls,
Jesus, Redeemer of mankind,
Our humble prayers vouchsafe to mind.

[2] Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Who, lest the fraud of hell's black king
Should all men to destruction bring,
Didst, by an act of generous love,
The fainting world's physician prove.

[3] Commune qui mundi nefas
Ut expiares; ad crucem
E Virginis sacrario
Intacta prodis victima.

Who, that Thou mightst our ransom pay
And wash the stains of sin away,
Wouldst from a Virgin's womb proceed
And on the Cross a Victim bleed.

[4] Cujus potestas gloriæ,
Nomenque cum primum sonat;
Et cœlites et inferi
Tremente curvantur genu.

Whose glorious power, whose saving name
No sooner any voice can frame,
But heaven and earth and hell agree
To honor them with trembling knee.

[5] Te deprecamur ultimæ
Magnum diei Judicem,
Armis supernæ gratiæ
Defende nos ab hostibus.

Thee, Christ, who at the latter day
Shalt be our Judge, we humbly pray
Such arms of heavenly grace to send
As may Thy Church from foes defend.

[6] Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Be glory given and honor done
To God the Father and the Son
And to the Holy Ghost on high,
From age to age eternally.

AUTHOR: Ambrosian, 7th cent. METER: Iambic dimeter. TRANSLATION: a cento from the *Primer, 1685,* and the *Evening Office, 1710.* First line of Original Text: *Conditor alme siderum.* The Advent hymns were greatly altered by the revisers under Pope Urban VIII (1632). Only one line of this hymn was left unaltered, and only twelve words of the original were retained. Including both texts there are about thirty translations, nine of which are in Mr. Shipley's *Annus Sanctus,* both texts being represented. LITURGICAL USE: Vespers hymn for Sundays and week-days during Advent.

The hymns and antiphons of Advent present in a concise and admirable manner the leading ideas of that holy season.

1. "O Jesus, kind Creator of the stars, eternal light of the faithful, Redeemer of all, give ear to the prayers of Thy suppliants." *Creator:* Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum est (John 1, 3). *Lux:* Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum (John 1, 9).

2. "Thou wast impelled by the power of love to become a remedy for the languid world, lest mankind should perish through the cunning of the devil." Constr. Qui actus impetu amoris, factus es medela mundi languidi, ne orbis fraudibus dæmonis periret. *Actus*=commotus.

3. "To expiate the common guilt of mankind, Thou, a spotless Victim, didst go forth to the Cross from the sacred womb of a Virgin."

4. "The might of Thy glory is such that as soon as Thy name is uttered, the blessed and the damned alike bend with trembling knee." *Cujus* (est). *Nomen:* Ut in nomine Jesu omne genu flectatur cœlestium, terrestrium et infernorum (Philip. 2, 10).

5. "We beseech Thee, great Judge of the last day, defend us from our enemies with weapons of heavenly grace."

36 *Verbum supernum prodiens*

VERBUM supernum prodiens,
E Patris æterni sinu
Qui natus orbi subvenis,
Labente cursu temporis:

CELESTIAL Word, to this our earth
Sent down from God's eternal clime,
To save mankind by mortal birth
Into a world of change and time;

[2] Illumina nunc pectora,
Tuoque amore concrema,
Ut cor caduca deserens
Cœli voluptas impleat.

Enlighten our hearts; vain hopes destroy;
And in Thy love's consuming fire
Fill all the soul with heavenly joy,
And melt the dross of low desire.

[3] Ut, cum tribunal Judicis
Damnabit igni noxios,

So when the Judge of quick and dead
Shall bid His awful summons come,

Et vox amica debitum Vocabit ad cœlum pios.	To whelm the guilty soul with dread, And call the blessed to their home,
[4] Non esca flammarum nigros Volvamur inter turbines, Vultu Dei sed compotes Cœli fruamur gaudiis.	Saved from the whirling, black abyss, Forevermore to us be given To share the feast of saintly bliss, And see the face of God in heaven.
[5] Patri simulque Filio, Tibique sancte Spiritus, Sicut fuit, sit jugiter Sæclum per omne gloria.	To God the Father and the Son Our songs with one accord we raise; And to the Holy Spirit, One With Them, be ever equal praise.

AUTHOR: Ambrosian, 5th or 6th cent. METER: Iambic dimeter. TRANSLATION by W. J. Courthope. There are about thirty translations, four of which are in the *Annus Sanctus*. LITURGICAL USE: Hymn for Matins on Sundays and week-days during Advent. There is an article on this hymn in the *Cath. Encycl.*

1. "O Heavenly Word proceeding from the bosom of the Eternal Father, Thou wast born, and didst come to the aid of the world, in the fleeting course of time." *Verbum,* the Word, the Eternal Son (cf. John 1, 1-14). Constr.: Qui labente cursu temporis (abl. absol.) natus es (et) orbi subvenis.

2. "Enlighten Thou our hearts and inflame them with Thy love, that the joys of heaven may fill the heart which abandons perishable things." Constr.: Ut voluptas cœli impleat cor deserens caduca.

3-4. "That when the tribunal of the Judge shall condemn the guilty to the flames, and a friendly voice shall call the just to the heaven due to them, may we then not be cast headlong into the black whirlpool as the food of flames, but participating in the beatific vision, may we enjoy the pleasures of heaven." *Debitum:* due to them, because promised to them by Christ. Constr.: Ut non volvamur esca flammarum inter nigros turbines, sed compotes vultu Dei fruamur gaudiis cœli.

37 *En clara vox redarguit*

EN clara vox redarguit
Obscura quæque personans:
Procul fugentur somnia:
Ab alto Jesus promicat.

HARK, a herald voice is calling;
"Christ is nigh," it seems to say;
"Cast away the dreams of darkness,
O ye children of the day."

[2] Mens jam resurgat torpida,
Non amplius jacens humi:
Sidus refulget jam novum,
Ut tollat omne noxium.

Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth dispelling,
Shines upon the morning skies.

[3] En Agnus ad nos mittitur
Laxare gratis debitum:
Omnes simul cum lacrimis
Precemur indulgentiam:

Lo, the Lamb, so long expected,
Comes with pardon down from heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

[4] Ut, cum secundo fulserit,
Metuque mundum cinxerit,
Non pro reatu puniat,
Sed nos pius tunc protegat.

So when next He comes with glory,
Wrapping all the earth in fear,
May He then as our defender
On the clouds of heaven appear.

[5] Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Honor, glory, virtue, merit,
To the Father and the Son,
With the co-eternal Spirit,
While eternal ages run.

AUTHOR: Ambrosian, 5th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall, first line altered. First line of Original Text: *Vox clara ecce intonat.* There are twenty-seven translations, seven of which are from the Original Text. The *Annus Sanctus* contains three translations. This beautiful hymn breathes the spirit of Advent: it is an excellent summary of the Epistle (Rom. 13, 11-14), and of the Gospel (Luke 21, 25-33) of the first Sunday of Advent. LITURGICAL USE: Hymn for Lauds on Sundays and week-days during Advent.

1. "Lo, a clear voice exhorts, penetrating everything darksome: Let dreams be banished afar: Jesus shines forth from heaven." *Clara vox:* These words are probably

an allusion to the great preacher of penance, St. John the Baptist, who said of himself: Ego vox clamantis in deserto: dirigite viam Domini, sicut dixit Isaias propheta (John 1, 23: Is. 40, 3). *Redarguit:* lit., to contradict, refute; to admonish, urge to penance. This stanza might also be rendered: "Behold, a clear penetrating voice reveals the falsity of darksome things," etc.

2. "Let the slothful soul now rise, no longer remaining prostrate on the ground: a new star now shines forth to take away everything harmful." *Sidus novum* = Christus. Christ was the star that was to rise out of Jacob (Num. 24, 17), and take away the sins of the world (John 1, 29). *Noxium,* sinful.

3. "Behold, the Lamb is sent to us, to pay our debt gratuitously: together, let us all with tears pray for pardon." *Agnus:* In the Scriptures, the lamb is a most common symbol of Our Lord (cf. Is. 53, 7; Jer. 11, 19; John 1, 29).

4. "That, when for the second time He comes resplendent and girdles the world with fear, He may not punish us according to our deserts, but may He then lovingly protect us." *Fulserit* = fulgens advenerit.

CHRISTMASTIDE

38 *Jesu, Redemptor omnium*

JESU, Redemptor omnium,
Quem lucis ante originem
Parem paternæ gloriæ
Pater supremus edidit.

JESUS, the Ransomer of man,
Who, ere created light began,
Didst from the sovereign Father spring,
His power and glory equalling.

[2] Tu lumen, et splendor Patris,
Tu spes perennis omnium,
Intende quas fundunt preces
Tui per orbem servuli.

The Father's Light and Splendor Thou,
Their endless Hope to Thee that bow;
Accept the prayers and praise to-day
That through the world Thy servants pay.

3 Memento, rerum Conditor, Nostri quod olim corporis, Sacrata ab alvo Virginis Nascendo, formam sumpseris.	Salvation's Author, call to mind How, taking form of humankind, Born of a Virgin undefiled, Thou in man's flesh becam'st a Child.
4 Testatur hoc præsens dies, Currens per anni circulum, Quod solus e sinu Patris Mundi salus adveneris.	Thus testifies the present day, Through every year in long array, That Thou, salvation's source alone, Proceededst from the Father's throne.
5 Hunc astra, tellus, æquora, Hunc omne quod cœlo subest, Salutis Auctorem novæ Novo salutat cantico.	The heavens above, the rolling main And all that earth's wide realms contain, With joyous voice now loudly sing The glory of their new-born King.
6 Et nos, beata quos sacri Rigavit unda sanguinis; Natalis ob diem tui Hymni tributum solvimus.	And we who, by Thy precious Blood From sin redeemed, are marked for God, On this the day that saw Thy birth, Sing the new song of ransomed earth.
7 Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre, et almo Spiritu In sempiterna sæcula.	O Lord, the Virgin-born, to Thee Eternal praise and glory be, Whom with the Father we adore And Holy Ghost forevermore.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION by J. M. Neale, Father Potter, and the Evening Office, 1710. First line of Original Text: *Christe, Redemptor omnium.* There are twenty-five translations, six of which are in the *Annus Sanctus.* LITURGICAL USE: Hymn for Vespers and Matins on Christmas Day.

1. "Jesus, the Redeemer of all, who, being the equal of the Father's glory, was begotten of the Sovereign Father before the beginning of light." The three Persons of the Holy Trinity are co-equal, co-eternal, and consubstantial.

2. "Thou light and splendor of the Father, Thou never-failing hope of all, give ear to the prayers which Thy servants throughout the world pour forth." In the hymns, Christ is repeatedly styled, *lux, jubar, lumen,* and *splendor Patris.* Cum sit splendor gloriæ et figura substantiæ ejus (1 Heb. 1, 3).

3. "Remember, O Creator of the world, that in being born Thou didst once assume the form of our body from the sacred womb of a Virgin."

4. "The present day (the Feast of Christmas) recurring in the course of each year, bears witness to this, that Thou alone didst come forth from the bosom of the Father, the salvation of the world." *Solus* = Filius unigenitus.

5. "The stars, the earth, and the seas, and every creature under heaven doth greet Him with a new canticle, as the author of the new salvation." *Salutis novæ:* the New Law with its Sacraments and other means of grace.

6. "We also, whom the sacred stream of Thy blood hath cleansed, pay Thee the tribute of a hymn on Thy birthday."

39 *A solis ortus cardine*

A SOLIS ortus cardine
Ad usque terræ limitem,
Christum canamus Principem,
Natum Maria Virgine.

FROM lands that see the sun arise
To earth's remotest boundaries,
The Virgin-born to-day we sing,
The Son of Mary, Christ the King.

℣ Beatus auctor sæculi
Servile corpus induit:
Ut carne carnem liberans,
Ne perderet quos condidit.

Blest Author of this earthly frame,
To take a servant's form He came,
That, liberating flesh by flesh,
Whom He had made might live afresh.

℣ Castæ Parentis viscera
Cœlestis intrat gratia:
Venter Puellæ bajulat
Secreta, quæ non noverat.

In that chaste parent's holy womb
Celestial grace hath found its home;
And she, as earthly bride unknown,
Yet calls that Offspring blest her own.

[4] Domus pudici pectoris Templum repente fit Dei: Intacta nesciens virum, Concepit alvo Filium.	The mansion of the modest breast Becomes a shrine where God shall rest: The pure and undefilèd one Conceivèd in her womb the Son.
[5] Enititur puerpera, Quem Gabriel prædixerat, Quem ventre Matris gestiens, Baptista clausum senserat.	That Son, that Royal Son she bore, Whom Gabriel's voice had told afore; Whom, in His mother yet concealed, The infant Baptist had revealed.
[6] Fœno jacere pertulit: Præsepe non abhorruit: Et lacte modico pastus est, Per quem nec ales esurit.	The manger and the straw He bore, The cradle did He not abhor; By milk in infant portions fed, Who gives e'en fowls their daily bread.
[7] Gaudet chorus cœlestium, Et Angeli canunt Deo; Palamque fit pastoribus Pastor, Creator omnium.	The heavenly chorus filled the sky, The Angels sang to God on high, What time to shepherds, watching lone, They made creation's Shepherd known.
[8] Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre, et almo Spiritu, In sempiterna sæcula.	All honor, laud, and glory be, O Jesu, Virgin-born to Thee: All glory, as is ever meet, To Father and to Paraclete.

AUTHOR: Sedulius, 5th cent. METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are eighteen translations, two of which are in the *Annus Sanctus.* LITURGICAL USE: Hymn for Lauds on Christmas Day. This is a part (from A to G) of an alphabetical hymn, the stanzas of which begin with successive letters of the alphabet. This hymn and No. 46, *Crudelis Herodes Deum,* are parts of the same hymn. Together they give in verse a devout description of the life of Christ.

1. "From the beginning of the rising of the sun, to the uttermost bounds of the earth, let us sing Christ, the Lord, born of the Virgin Mary." *Cardine,* lit., a hinge, also in

astron. a pole: cardo mundi, cardo cœli. A solis ortu usque ad occasum laudabile nomen Domini (Ps. 112, 3).

2. "The Blessed Creator of the world assumed a servile body, that by flesh, He might liberate flesh, lest He lose those whom He had created." *Servile corpus:* formam servi accipiens (Phil. 2, 7). *Ut carne carnem liberans:* That by His incarnation He might liberate mankind from the power of the devil.

3. "A heavenly grace enters the bosom of the chaste Mother: the womb of a virgin bears secrets, which she had not thought of." *Gratia,* in the sense of the "Author of grace." *Secreta:* the incarnate Son of God. *Non noverat:* Mary had no foreknowledge of the mystery that was to be wrought in her womb.

4. "The mansion of her modest bosom suddenly becomes the temple of God: unsullied, knowing not man, she conceived in her womb a Son." *Nesciens virum,* (cf. Luke 1, 34-41).

5. "The Mother brought forth Him whom Gabriel had predicted, whom the Baptist, exulting had perceived, though still enclosed in the womb of his mother." *Puerpera,* from *puer* and *parere. Baptista gestiens:* Et factum est, ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero ejus: et repleta est Spiritu sancto Elisabeth (Luke 1, 41). The first chapter of St. Luke's Gospel is very beautiful. It contains two sublime canticles, the *Magnificat* (verses 46-55), and the *Benedictus* (verses 68-79).

6. "He deigned to lie on hay, nor did He disdain the crib: and He, by whose providence not even a bird suffers hunger, is fed with a little milk." *Præsepe, is,* manger, crib; this word occurs in several forms; see Glossary.

7. "The choir of Saints rejoices, the Angels hymn their God, and the Shepherd, the Creator of all, became known to the shepherds." For the Scriptural references in this stanza, read Luke 2, 13-18.

40 *Adeste, fideles*

ADESTE, fideles,
Læti triumphantes;
Venite, venite in Bethlehem;
Natum videte
Regem Angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

COME, all ye faithful,
Joyful and triumphant,
O hasten, O hasten to Bethlehem;
See in a manger
The Monarch of Angels.
O come let us worship
Christ the Lord.

2 Deum de Deo,
Lumen de lumine,
Gestant puellæ viscera:
Deum verum,
Genitum, non factum:
Venite adoremus Dominum.

God of God eternal,
Light from Light proceeding,
He deigns in the Virgin's womb to lie;
Very God of very God,
Begotten, not created.
O come, etc.

3 Cantet nunc Io!
Chorus angelorum:
Cantet nunc aula cœlestium,
Gloria
In excelsis Deo!
Venite adoremus Dominum.

Sing alleluia,
All ye choirs of Angels;
Sing, all ye citizens of heaven above,
Glory to God
In the highest.
O come, etc.

4 Ergo qui natus
Die hodierna,
Jesu tibi sit gloria:
Patris æterni
Verbum caro factum!
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Yea, Lord, we greet Thee,
Born this happy morning;
To Thee, O Jesus, be glory given;
True Word of the Father,
In our flesh appearing.
O come let us worship
Christ the Lord.

AUTHOR unknown. 18th cent. TRANSLATION by Canon Oakeley. There are forty translations. The complete hymn consists of eight stanzas, four of which are commonly used at Benediction during Christmastide. There are four translations of this hymn in Mr. Shipley's *Annus Sanctus;* the one by J. C. Earle is a translation of the complete hymn. The *Adeste Fideles* is not found in the Breviary or Missal. It is a beautiful invitation to the faithful "to come to Bethlehem" in spirit, and worship the new-born Saviour.

"With the exception of the *Dies Iræ* and the *Stabat Mater,*" says W. J. Grattan-Flood, Mus.D., "it is doubtful if there is a more popular hymn in our churches than the *Adeste Fideles*" (*The Dolphin,* Dec., 1905). The above translation is literal. In l. 15, *Io* is an interj. expressing great joy. Line 17, *aula cœlestium,* the court of the blessed, the heavenly court.

The Holy Innocents

41 *Audit tyrannus anxius*

AUDIT tyrannus anxius
Adesse regum Principem,
Qui nomen Israel regat,
Teneatque David regiam.

WITH terror doth the tyrant hear
The King of kings hath come to dwell
Where David's court shall widely rear
A sceptered reign o'er Israel.

[2] Exclamat amens nuntio:
Successor instat, pellimur:
Satelles, i, ferrum rape:
Perfunde cunas sanguine.

Then cries out, raging, at the word:
"He comes to stand where we have stood:
Hence, soldier, and with ruthless sword
Deluge the cradles deep with blood!"

Quid proficit tantum nefas?
Quid crimen Herodem juvat?
Unus tot inter funera
Impune Christus tollitur.

What profiteth a crime so dread?
What hope shall Herod's bosom sway?
Alone amidst the thronging dead,
The Christ is safely borne away!

[4] Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

All glory for this blessèd morn
To God the Father ever be;
All praise to Thee, O Virgin-born,
All praise, O Holy Ghost, to Thee.

Author: Prudentius (348-413). Meter: Iambic dimeter. Translation by Monsignor Henry. There are eleven translations. Liturgical Use: Hymn for Matins on the Feast of

the Holy Innocents. This hymn is a cento from the twelfth and last poem in the *Cathemerinon* of Prudentius, and in its full form it contains 208 lines. First line of complete hymn: *Quicumque Christum quæritis.* Four beautiful centos from this hymn were included in the Breviary by Pius V (1568). One of these centos begins with the first line of the complete hymn. The following are the four centos, their composition, and their liturgical use:

1. *Quicumque Christum quæritis* (ll. 1-4; 37-44; 85-88). *Transfiguration.*

2. *O sola magnarum urbium* (ll. 77-80; 5-8; 61-64; 69-72). *Epiphany.*

3. *Audit tyrannus anxius* (ll. 93-100; 133-136). *Holy Innocents.*

4. *Salvete flores martyrum* (ll. 125-132). *Holy Innocents.*

There is an article in the *Cath. Encyl.,* treating of all four hymns, under the general heading: *Quicumque Christum quæritis.*

1. "The anxious tyrant hears that the King of kings is come, who would rule the people of Israel and possess the royal throne of David." *Tyrannus anxius:* Audiens autem Herodes rex, turbatus est, et omnis Jerosolyma cum illo (Matt. 2, 3). *Regum Princeps:* Jesus Christ—the prince of the kings of the earth (Apoc. 1, 5). *Nomen Israel* = populus Israel. *Regiam* (sc. sedem). Et dabit illi Dominus Deus sedem David patris ejus (Luke 1, 32).

2. "Rendered frantic by the message, he cries out: 'A successor is at hand, we are driven away: go, executioner, take the sword, drench the cradles with blood!' " *Satelles,* sing. for pl., attendants, bodyguard, soldiers. For the Scriptural account of the massacre of the Holy Innocents, see Matt. 2, 16-18. See also the articles on *Holy Innocents* and *Herod,* in the *Cath. Encycl.*

3. "But what availeth so great an outrage? What profiteth Herod this crime? Among so many slain, Christ alone is safely borne away." *Unus* = solus. *Funera,* lit., funerals; corpses, also death, esp. a violent death.

42 *Salvete flores Martyrum*

SALVETE flores Martyrum,
Quos lucis ipso in limine
Christi insecutor sustulit,
Ceu turbo nascentes rosas.

ALL hail, ye little Martyr flowers,
Sweet rosebuds cut in dawning hours!
When Herod sought the Christ to find
Ye fell as bloom before the wind.

[2] Vos prima Christi victima,
Grex immolatorum tener,
Aram sub ipsam simplices
Palma et coronis luditis.

First victims of the Martyr bands,
With crowns and palms in tender hands,
Around the very altar, gay
And innocent, ye seem to play.

[3] Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre et almo Spiritu,
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet
To Father and to Paraclete.

AUTHOR: Prudentius (348-413). METER: Iambic dimeter. TRANSLATION by Athelstan Riley. There are about twenty-five translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Holy Innocents. This hymn is a cento from the *Cathemerinon.* See the Notes on the preceding hymn.

1. "Hail, flowers of the martyrs, whom on the very threshold of life, the persecutor of Christ snatched away even as the whirlwind, the budding roses." *Lucis,* lit., light; fig., life; or in a mystical sense, Christ.

2. "As the first sacrifice for Christ, a tender flock of victims, with sweet simplicity, ye play with your palms and crowns at the very altar side." *Aram sub ipsam:* The Original Text has *ante* for *sub.* Vidi subtus altare animas interfectorum propter verbum Dei (Apoc. 6, 9). This stanza has been greatly admired. It presents a picture of great beauty. The following is Father Caswall's translation of this hymn, of which Monsignor Henry says: "Not to speak of the beauty and fidelity of the rendering, the trochaic rhythm vividly conveys the sense of the suddenness of the onslaught, the ruthlessness and swiftness of the destruction." (*Cath. Encycl.* Vol. XII, p. 607).

42B

FLOWERS of martyrdom all hail!
Smitten by the tyrant foe
On life's threshold,—as the gale
Strews the roses ere they blow.

First to bleed for Christ, sweet lambs!
What a simple death ye died!
Sporting with your wreaths and palms
At the very altar side!

Honor, glory, virtue, merit,
Be to Thee, O Virgin's Son!
With the Father, and the Spirit,
While eternal ages run.

THE HOLY NAME OF JESUS

VESPERS

43 *Jesu dulcis memoria*

JESU dulcis memoria,
Dans vera cordis gaudia:
Sed super mel, et omnia,
Ejus dulcis præsentia.

JESU, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

2 Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus Dei Filius.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest Name,
O Saviour of mankind!

3 Jesu spes pœnitentibus,
Quam pius es petentibus!
Quam bonus te quærentibus!
Sed quid invenientibus?

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

4 Nec lingua valet dicere,
Nec littera exprimere:
Expertus potest credere,
Quid sit Jesum diligere.

But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.

5 Sis Jesu nostrum gaudium,
Qui es futurus præmium:
Sit nostra in te gloria,
Per cuncta semper sæcula.

Jesu, our only joy be Thou,
As Thou our prize wilt be;
Jesu, be Thou our glory now,
And through eternity.

AUTHOR: St. Bernard (1091-1153). METER: Iambic dimeter. TRANSLATION by Father Caswall. LITURGICAL USE: This and the two following centos are used on the Feast of the Holy Name, which is celebrated on the Sunday between the Circumcision and the Epiphany, or failing such a Sunday, on January 2d.

The complete hymn as found in the Benedictine edition of the *Opera* of St. Bernard contains forty-eight stanzas. There are six translations of the complete hymn. Many centos from the hymn, including the three given here for Vespers, Matins, and Lauds, have been translated more frequently. There are two translations of these three centos in Mr. Shipley's *Annus Sanctus*.

The *Jesu dulcis memoria* is a hymn of surpassing sweetness, and it has been universally accorded a place among the greatest hymns of the Church. According to Mr. James Mearns, the assistant editor of Julian's *Dictionary of Hymnology*, this hymn is "The finest and most characteristic specimen of St. Bernard's 'subjective loveliness' and its honied sweetness vindicates his title of 'Doctor Melifluus.'" Father Caswall's much admired translation preserves much of the "honied sweetness" of the original.

The ascription of this hymn to St. Bernard has been called in question. Dom Pothier has discovered a copy of it in manuscripts of about the year 1070, in which it is ascribed to a Benedictine abbess. Father Blume, S.J., in the article on *Hymnody* in the *Cath. Encycl.* pronounces against its ascription to St. Bernard. On the other hand Mr. James Mearns says: "This hymn has been generally (and there seems little reason to doubt correctly) ascribed to St. Bernard." (*Dict. of Hymnol.*) There is an article on this hymn in the Index Vol. of the *Cath. Encycl.*

1. "Jesus! how sweet is the very thought! giving true joys of heart; but surpassing honey and all sweetness is His sweet presence." Supply *est* in lines 1 and 4. The Holy Name has *Jesu* in all the cases except the nom. and acc.

2. "Nothing more sweet can be sung, nothing more pleasant can be heard, nothing more lovely can be thought of, than Jesus, the Son of God."

3. "O Jesus, the hope of penitents, how kind art Thou to those who pray! How good to those who seek Thee! But what to those who find!" This question is answered in the following stanza.

4. "No tongue can tell, nor can written word express it: only one who knows from experience can say what it means to love Jesus."

5. "Mayest Thou, O Jesus, be our joy, as Thou wilt be our reward: in Thee be our glory forever."

MATINS

44 *Jesu Rex admirabilis*

JESU Rex admirabilis,
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.

O JESU, King most wonderful
Thou conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found!

[2] Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet caritas.

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

[3] Jesu dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium.

O Jesu, light of all below,
Thou fount of life and fire,
Surpassing all the joys we know,
And all we can desire:

[4] Jesum omnes agnoscite,
Amorem ejus poscite:
Jesum ardenter quærite,
Quærendo inardescite.

May every heart confess Thy Name,
And ever Thee adore;
And, seeking Thee, itself inflame
To seek Thee more and more.

[5] Te nostra Jesu vox sonet,
Nostri te mores exprimant,
Te corda nostra diligant,
Et nunc, et in perpetuum.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of Thine own.

AUTHORSHIP, TRANSLATION, etc., as in the preceding hymn.

1. "O Jesus, admirable king and noble conqueror, sweetness ineffable, wholly to be desired." *Totus,* wholly, altogether, above all else,

2. "When Thou dost visit our heart, then truth illuminates it; the vanity of the world becomes contemptible, and charity glows within."

3. "O Jesus, sweetness of hearts, living fountain, light of intellects, Thou dost surpass all joys and all desires."

4. "Let all confess Jesus, let all earnestly ask for His love; let all zealously seek Jesus, and in seeking Him become enkindled."

5. "Thee, O Jesus, may our voices praise; may the whole course of our lives (*mores*) give testimony of Thee; may our hearts love Thee now and forever."

LAUDS

45 *Jesu decus angelicum*

JESU decus angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar cœlicum.

O JESU, Thou the Beauty art
Of Angel-worlds above;
Thy name is music to the heart,
Enchanting it with love.

[2] Qui te gustant, esuriunt;
Qui bibunt, adhuc sitiunt;
Desiderare nesciunt,
Nisi Jesum, quem diligunt.

Celestial Sweetness unalloyed!
Who eat Thee hunger still;
Who drink of Thee still feel a void,
Which naught but Thou can fill.

[3] O Jesu mi dulcissime,
Spes suspirantis animæ!
Te quærunt piæ lacrimæ,
Te clamor mentis intimæ.

O my sweet Jesu! hear the sighs
Which unto Thee I send;
To Thee mine inmost spirit cries
My being's hope and end!

[4] Mane nobiscum Domine,
Et nos illustra lumine;
Pulsa mentis caligine,
Mundum reple dulcedine.

Stay with us, Lord, and with Thy light
Illume the soul's abyss;
Scatter the darkness of our night,
And fill the world with bliss.

[5] Jesu flos Matris Virginis,
Amor nostræ dulcedinis,
Tibi laus, honor nominis,
Regnum beatitudinis.

O Jesu, spotless Virgin-flower,
Our life and joy; to Thee
Be praise, beatitude, and power,
Through all eternity.

AUTHORSHIP, TRANSLATION, etc., as in the preceding hymns.

1. "O Jesus, glory of the Angels, Thou art a sweet canticle to the ear, wondrous honey to the mouth, heavenly nectar to the heart."

2. "Those who taste of Thee still hunger; those who drink of Thee still thirst; they know not to desire ought else but Jesus whom they love." Ego sum panis vitæ: qui venit ad me, non esuriet: et qui credit in me, non sitiet unquam (John 6, 35).

3. "O my most sweet Jesus, the hope of my sighing soul; loving tears and the cry of my inmost heart seek after Thee."

4. "Stay with us, O Lord, and illuminate us with Thy light; the darkness of the mind having been dispelled, fill the world with Thy sweetness."

5. "O Jesus, flower of the Virgin-Mother, love of our sweetness, to Thee be praise, honor of name, kingdom of blessedness."

THE EPIPHANY

46 *Crudelis Herodes, Deum*

CRUDELIS Herodes, Deum
Regem venire quid times?
Non eripit mortalia,
Qui regna dat cœlestia.

WHY impious Herod, vainly fear
That Christ the Saviour cometh here?
He takes no earthly realms away
Who gives the crown that lasts for aye.

[2] Ibant Magi, quam viderant,
Stellam sequentes præviam:
Lumen requirunt lumine:
Deum fatentur munere.

To greet His birth the Wise Men went,
Led by the star before them sent;
Called on by light, towards Light they pressed,
And by their gifts their God confessed.

[3] Lavacra puri gurgitis
Cœlestis Agnus attigit:
Peccata, quæ non detulit,
Nos abluendo sustulit.

In holy Jordan's purest wave
The heavenly Lamb vouchsafed to lave;
That He, to whom was sin unknown,
Might cleanse His people from their own.

[4]Novum genus potentiæ: Aquæ rubescunt hydriæ, Vinumque jussa fundere, Mutavit unda originem.	New miracle of power divine! The water reddens into wine: He spake the word: and poured the wave In other streams than nature gave.
[5]Jesu, tibi sit gloria, Qui apparuisti Gentibus, Cum Patre, et almo Spiritu, In sempiterna sæcula.	All glory, Lord, to Thee we pay For Thine Epiphany to-day: All glory, as is ever meet, To Father and to Paraclete.

AUTHOR: Sedulius, 5th cent. METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are about twenty-five translations, eight of which, including both texts, are in the *Annus Sanctus*. LITURGICAL USE: Vespers hymn on the Feast of the Epiphany. First line of Original Text: *Hostis Herodes impie.* The texts differ only in the first two lines. In the Original Text these lines read:

Hostis Herodes impie
Christum venire quid times?

This hymn is a continuation of No. 39, *A solis ortus cardine.* The word Epiphany signifies appearance or manifestation. This manifestation was threefold: To the Gentiles in the persons of the Magi (Matt. 2, 1-12); to the Jews at the Baptism of Christ in the Jordan (Mark 1, 9-11); to the Apostles when Christ wrought His first miracle at the marriage feast at Cana (John 2, 1-11). In the hymn, it will be observed that a stanza is devoted to each of the three manifestations.

Read the articles on *Epiphany, Herod, Magi* and *Cana,* in the *Cath. Encycl.*

1. "Cruel Herod, why dost thou fear the coming of the Divine King? He taketh not away earthly kingdoms, who bestoweth heavenly ones." Regnum meum non est de hoc mundo (John 18, 36).

2. "The Magi proceeded, following the star, which they saw leading the way: by the aid of light, they seek the Light: by their gifts they acknowledge Him to be God." In the East it was customary when visiting kings or princes to offer them appropriate gifts. The gifts offered by the

Magi were expressive of their belief in Christ's royal generation, in His divine nature, and in His human nature. Gold, the noblest of the metals, hence a gift suitable for a king, was symbolical of His royal generation: frankincense is a symbol of prayer, and was therefore, an acknowledgment of His Divinity; and myrrh, which is used in embalming, was expressive of His mortality as man.

3. "The Heavenly Lamb touched the cleansing bath of the limpid waters: by washing us, He took away (*sustulit*) sins which He Himself had not committed (*detulit*)." Ecce agnus Dei, ecce qui tollit peccatum mundi (John 1, 29). "It is the teaching of St. Thomas that the Baptism of Christ was the occasion when He gave to Christian Baptism its power of conferring grace; but that the necessity of this Sacrament was not intimated to men till after the Resurrection" (Father Hunter's *Outlines of Dogmatic Theology,* Vol. II, p. 532).

4. "A new manifestation of power: the water of the jars becomes red, and the water which was bidden to issue forth as wine, changed its nature." *Hydriæ* is the subject, and *aquæ* the genitive of contents. Constr.: Et unda (quæ) jussa (est) vinum fundere, mutavit originem. The following is the Catholic poet Crashaw's beautiful epigram on the miracle at Cana:

Lympha pudica Deum vidit et erubuit.

The modest water saw its God and blushed.

47 *O sola magnarum urbium*

O SOLA magnarum urbium
Major Bethlem, cui contigit
Ducem salutis cœlitus
Incorporatum gignere.

BETHLEHEM, of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven
Didst for us incarnate bear.

[2] Quem stella, quæ solis rotam
Vincit decore, ac lumine;
Venisse terris nuntiat
Cum carne terrestri Deum.

Fairer than the sun at morning
Was the star that told His birth;
To the lands their God announcing,
Hid beneath a form of earth.

[3] Videre postquam illum Magi, Eoa promunt munera: Stratique votis offerunt Thus, myrrham, et aurum regium.	By its lambent beauty guided, See, the eastern kings appear; See them bend, their gifts to offer, Gifts of incense, gold, and myrrh.
[4] Regem Deumque annuntiant Thesaurus, et fragrans odor Thuris Sabæi, ac myrrheus Pulvis sepulchrum prædocet.	Solemn things of mystic meaning: Incense doth the God disclose; Gold a royal child proclaimeth; Myrrh a future tomb foreshows.
[5] Jesu, tibi sit gloria, Qui apparuisti Gentibus, Cum Patre, et almo Spiritu In sempiterna sæcula.	Holy Jesu, in Thy brightness To the Gentile world displayed, With the Father and the Spirit, Endless praise to Thee be paid.

Author: Prudentius (348-413). Meter: Iambic dimeter. Translation by Father Caswall. There are twenty-two translations. Father Caswall's translation is lofty, dignified, and musical; it is more extensively used than all others combined. Liturgical Use: Hymn for Lauds on the Feast of the Epiphany. This hymn is a cento from the *Quicumque Christum quæritis.* See hymn 41. Read the articles on *Bethlehem, Saba, Magi,* and *Epiphany,* in the *Cath. Encycl.*

1. "O highly favored Bethlehem, greater than the great cities, to whom it was given to bring forth from heaven the Prince of salvation, in human form." *Sola,* unique, singularly honored. *Magnarum urbium* = magnis urbibus (abl.), a Graecism. This construction is more common with pronouns than with nouns (cf. Kaulen's *Handbuch zur Vulgata,* pp. 258-260).

2. "And a star which surpassed the disk of the sun in beauty and in splendor, announces to the nations that God has come clothed in earthly flesh." *Quem* = et.

3. "As soon as the Magi behold Him, they bring forth their Eastern gifts; and prostrate, together with their prayers, they offer incense, myrrh, and royal gold." *Videre* = viderunt. Et procidentes adoraverunt eum; et apertis thesauris suis obtulerunt ei munera, aurum, thus, et myrrham (Matt. 2, 11).

4. "The gold and the fragrant odor of Sabean incense proclaim Him King and God, and the dust of myrrh foreshadows the tomb." *Sabæus,* adj., from *Saba,* the chief

city of Arabia Felix, celebrated for its myrrh and frankincense. *Myrrheus,* adj., of *myrrh,* perfumed with myrrh. Reges Tharsis et insulæ munera offerent; reges Arabum et Saba dona adducent (Ps. 71, 10).

LENT

48 *Audi benigne Conditor*

AUDI benigne Conditor
Nostras preces cum fletibus,
In hoc sacro jejunio
Fusas quadragenario.

OKIND Creator, bow Thine ear
To mark the cry, to know the tear
Before Thy throne of mercy spent
In this Thy holy fast of Lent.

[2] Scrutator alme cordium,
Infirma tu scis virium:
Ad te reversis exhibe
Remissionis gratiam.

Our hearts are open, Lord, to Thee:
Thou knowest our infirmity;
Pour out on all who seek Thy face
Abundance of Thy pardoning grace.

[3] Multum quidem peccavimus,
Sed parce confitentibus:
Ad nominis laudem tui
Confer medelam languidis.

Our sins are many, this we know;
Spare us, good Lord, Thy mercy show;
And for the honor of Thy name
Our fainting souls to life reclaim.

[4] Concede nostrum conteri
Corpus per abstinentiam;
Culpæ ut relinquant pabulum
Jejuna corda criminum.

Give us the self-control that springs
From discipline of outward things,
That fasting inward secretly
The soul may purely dwell with Thee.

[5] Præsta beata Trinitas,
Concede simplex Unitas;
Ut fructuosa sint tuis
Jejuniorum munera.

We pray Thee, Holy Trinity,
One God, unchanging Unity,
That we from this our abstinence
May reap the fruits of penitence.

AUTHOR: Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by T. A. Lacey. There are

twenty-two translations, eight of which are in the *Annus Sanctus*. LITURGICAL USE: Vespers hymn on Sundays and week-days during Lent. Read the article on *Lent*, in the *Cath. Encycl.*

1. "Hear, O loving Creator, our prayers poured forth with our tears, in this sacred forty-day fast." Constr.: Audi preces cum fletibus fusas in hoc, etc.

2. "Loving searcher of hearts, Thou knowest the weakness of our strength: grant us who have turned again to Thee, the grace of pardon." *Infirma* (*orum*) *virium* = infirmas vires.

3. "Much, indeed, have we sinned, but spare us confessing our misdeeds: for the glory of Thy Name, grant a remedy to the weak."

4. "Grant that through abstinence our bodies may be brought into subjection, so that our hearts being free from sin may abandon the food of sin." *Jejuna*, lit., fasting, not partaking of food; it is here followed by the genitive *criminum*.

5. "Grant, O blessed Trinity and simple Unity, that the rewards of fasting may be profitable to Thy servants."

49 *Ex more docti mystico*

EX more docti mystico
Servemus hoc jejunium,
Deno dierum circulo
Ducto quater notissimo.

THE fast, as taught by holy lore,
We keep in solemn course once more:
The fast to all men known, and bound
In forty days of yearly round.

[2]Lex et prophetæ primitus
Hoc prætulerunt, postmodum
Christus sacravit, omnium
Rex atque factor temporum.

The law and seers that were of old
In divers ways this Lent foretold,
Which Christ, all seasons' King and Guide,
In after ages sanctified.

[3]Utamur ergo parcius
Verbis, cibis et potibus,

More sparing therefore let us make
The words we speak, the food we take,

Somno, jocis, et arctius
Perstemus in custodia.

Our sleep and mirth,—and closer barred
Be every sense in holy guard.

[4] Vitemus autem noxia,
Quæ subruunt mentes vagas:
Nullumque demus callidi
Hostis locum tyrannidi.

Avoid the evil thoughts that roll
Like waters o'er the heedless soul;
Nor let the foe occasion find
Our souls in slavery to bind.

[5] Flectamus iram vindicem,
Ploremus ante judicem,
Clamemus ore supplici,
Dicamus omnes cernui:

In prayer together let us fall,
And cry for mercy, one and all,
And weep before the Judge's feet,
And His avenging wrath entreat.

[6] Nostris malis offendimus
Tuam Deus clementiam:
Effunde nobis desuper,
Remissor, indulgentiam.

Thy grace have we offended sore,
By sins, O God, which we deplore;
But pour upon us from on high,
O pardoning One, Thy clemency.

[7] Memento quod sumus tui,
Licet caduci, plasmatis:
Ne des honorem nominis
Tui, precamur, alteri.

Remember Thou, though frail we be,
That yet Thine handiwork are we;
Nor let the honor of Thy Name
Be by another put to shame.

[8] Laxa malum quod fecimus,
Auge bonum quod poscimus:
Placere quo tandem tibi
Possimus hic, et perpetim.

Forgive the sin that we have wrought;
Increase the good that we have sought:
That we at length, our wanderings o'er,
May please Thee here and evermore.

[9] Præsta beata Trinitas,
Concede simplex Unitas,
Ut fructuosa sint tuis
Jejuniorum munera.

Grant, O Thou Blessed Trinity,
Grant, O Essential Unity,
That this our fast of forty days
May work our profit and Thy praise.

AUTHOR: Ascribed to Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are twelve translations. LITURGICAL USE: Matins hymn on Sundays and week-days during Lent.

1. "Taught by mystic use, let us observe this fast, which is completed in the well known tenfold round of days taken

four times." *More mystico,* sacred tradition. The Lenten fast is of very ancient, if not of apostolic origin. A similar fast was observed by the prophets Moses (Ex. 34, 28) and Elias (III Kings 19, 7-8). *Deno,* see *denus* in the Glossary. Some texts have *denum* (= denorum). The following is Neale's translation of this stanza rewritten in *Hymns Ancient and Modern:*

> By precepts taught of ages past,
> Now let us keep again the fast
> Which, year by year, in order meet
> Of forty days is made complete.

2. "The law and the prophets first revealed this; afterwards Christ, the king and maker of all seasons, sanctified it." *Hoc,* sc. jejunium, the Lenten fast. *Lex et prophetæ:* By the *law* is meant the Mosaic Law, the Pentateuch; by the *prophets,* the later books of the Old Testament. Lex et prophetæ usque ad Joannem (Luke 16, 16).

3. "Let us, therefore, use more sparingly words, food, and drink, sleep and jests, and let us remain severely steadfast on our guard."

4. "Moreover, let us avoid those hurtful things which subvert fickle souls; and let us give no occasion for the tyranny of the cunning foe."

5-6. "May we, weeping before the Judge, soften His avenging wrath; let us cry aloud with suppliant voices, and prostrate let us all say: 'By our sins, O God, we have offended Thy goodness; pour out upon us from on high, O forgiver of sins, Thy mercy.' "

7. "Remember that we are Thy creatures (*tui plasmatis*) though frail; we beseech Thee that Thou give not to another the honor of Thy Name." *Plasmatis,* the genitive denoting possession with *esse;* of Thy making, creation. *Alteri,* to Satan, the enemy of the human race.

8. "Pardon the evil we have done; increase the good for which we pray, that we may at length be able to please Thee here and in eternity."

50 *O Sol salutis, intimis*

O SOL salutis, intimis
Jesu refulge mentibus,
Dum nocte pulsa gratior
Orbi dies renascitur.

JESU, salvation's Sun Divine,
Within our inmost bosoms shine,
With light all darkness drive away
And give the world a better day.

[2] Dans tempus acceptabile,
Da, lacrimarum rivulis
Lavare cordis victimam,
Quam læta adurat caritas.

Now days of grace with mercy flow,
O Lord, the gift of tears bestow,
To wash our stains in every part,
Whilst heavenly fire consumes the heart.

[3] Quo fonte manavit nefas,
Fluent perennes lacrimæ,
Si virga pœnitentiæ
Cordis rigorem conterat.

Rise, crystal tears, from that same source
From whence our sins derive their course;
Nor cease, till hardened hearts relent,
And softened by your streams, repent.

[4] Dies venit, dies tua,
In qua reflorent omnia:
Lætemur et nos in viam
Tua reducti dextera.

Behold, the happy days return,
The days of joy for them that mourn;
May we of their indulgence share,
And bless the God that grants our prayer.

[5] Te prona mundi machina
Clemens adoret Trinitas,
Et nos novi per gratiam
Novum canamus canticum.

May heaven and earth aloud proclaim
The Trinity's almighty fame;
And we, restored to grace, rejoice
In newness both of heart and voice.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION from the Primer of 1706, probably by John Dryden; first three lines altered. There are twelve translations. First line of Original Text: *Jam Christe sol justitiæ.* LITURGICAL USE: Hymn for Lauds on Sundays and week-days during Lent. "In this hymn Lent is regarded as a season of waiting and penitential preparation

for the Second Creation at Easter" (*Dict. of Hymnology,* p. 576). According to Duffield "It expresses the early Christian attitude towards God's works, connecting the looked-for Easter with the renewal of the world by spring" (*Latin Hymn-Writers and Their Hymns,* p. 335).

1. "O Jesus, Sun of salvation, shine Thou in our inmost souls, till, the night having been dispelled, more welcome day is born anew to the world." This is a hymn for Lauds, which was said at daybreak. As the sun at daybreak dispels the darkness, in like manner we entreat the Sun of salvation, the true Light of the world, to flood our hearts with the quickening beams of His grace.

2. "Having given this acceptable time, grant also that we cleanse with floods of tears the victim of our heart, which may gladsome charity consume by its flames." *Tempus acceptabile,* a time of grace; Lent is preëminently a time of grace. *Victima,* something offered in sacrifice. There is an allusion here to the purification of the victims of sacrifice in the Old Law, and to their destruction in whole or in part by fire. Such for example were the holocausts, the peace-offerings, and the sacrifices of propitiation. So too shall "the victim which is our heart" be purified by tears of sorrow, and consumed by the flames of an ardent charity. Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. 6, 2).

3. "From the selfsame source whence sins arose, shall ceaseless tears arise, if but the rod of penance break the icy coldness of the heart." *Fonte,* "the source" is the heart of man. Ab intus enim de corde hominum malæ cogitationes procedunt, adulteria, fornicationes, homicidia (Mark 7, 21). *Virga:* The rod is a symbol of chastisement, and here, of self-inflicted chastisement.

4. "The day comes, Thy day, on which all shall bloom anew; then may we too rejoice, led on the way by Thy right hand." *Dies:* The *day* alluded to may be either Judgment Day or the coming Easter Day.

5. "O loving Trinity, may the whole fabric of the universe humbly adore Thee, and we, renewed by Thy grace, would sing Thee a new song of praise." *Prona,* prostrate.

51 *Vexilla Regis prodeunt*

VEXILLA Regis prodeunt:
Fulget Crucis mysterium,
Qua vita mortem pertulit,
Et morte vitam protulit.

ABROAD the Regal Banners fly,
Now shines the Cross's mystery;
Upon it Life did death endure,
And yet by death did life procure.

[2] Quæ vulnerata lanceæ
Mucrone diro, criminum
Ut nos lavaret sordibus,
Manavit unda, et sanguine.

Who, wounded with a direful spear,
Did, purposely to wash us clear
From stain of sin, pour out a flood
Of precious Water mixed with Blood.

[3] Impleta sunt quæ concinit
David fideli carmine,
Dicendo nationibus:
Regnavit a ligno Deus.

That which the Prophet-King of old
Hath in mysterious verse foretold,
Is now accomplished, whilst we see
God ruling nations from a Tree.

[4] Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite
Tam sancta membra tangere.

O lovely and refulgent Tree,
Adorned with purpled majesty;
Culled from a worthy stock, to bear
Those Limbs which sanctifièd were.

[5] Beata, cujus brachiis
Pretium pependit sæculi,
Statera facta corporis,
Tulitque prædam tartari.

Blest Tree, whose happy branches bore
The wealth that did the world restore;
The beam that did that Body weigh
Which raised up hell's expected prey.

[6] O Crux ave spes unica,
Hoc passionis tempore
Piis adauge gratiam,
Reisque dele crimina.

Hail, Cross, of hopes the most sublime!
Now in this mournful Passion time,
Improve religious souls in grace,
The sins of criminals efface.

7 Te, fons salutis Trinitas,	Blest Trinity, salvation's spring,
Collaudet omnis spiritus:	May every soul Thy praises sing;
Quibus Crucis victoriam	To those Thou grantest conquest by
Largiris, adde præmium.	The holy Cross, rewards apply.

AUTHOR: Venantius Fortunatus (530-609). METER: Iambic dimeter. TRANSLATION by W. K. Blount. There are about forty translations, ten of which are in Mr. Shipley's *Annus Sanctus*. According to Julian's *Dict. of Hymnology* the above translation, dating from 1670, is by far the best rendering of the *Vexilla Regis* in common use; while J. M. Neale's translation, in various forms, is more widely used than all others put together (p. 1221). Neale's translation of the Original Text is in the Baltimore *Manual of Prayers*, p. 612. LITURGICAL USE: Vespers hymn from Passion Sunday to Wednesday of Holy Week. It is also the Vespers hymn on the Feasts of the Finding (May 3) and of the Exaltation (Sept. 14) of the Holy Cross. The *Vexilla Regis* was originally intended as a Processional Hymn, and it is still so used on Good Friday, when the Blessed Sacrament is carried from the Repository to the High Altar. Neale justly styles the *Vexilla Regis* "a world-famous hymn" and "one of the grandest in the treasury of the Latin Church" (*Medieval Hymns* p. 6). It was composed by Fortunatus on the occasion of the reception of a relic of the True Cross, which was sent by the Emperor Justin II to St. Radegunde. Read Monsignor Henry's interesting article on this hymn in the *Cath. Encycl.*

1. "The banners of the King come forth; brightly gleams the mystery of the Cross, on which Life suffered death, and by His death, obtained for us life." *Vexilla:* lit. banners; here, the Cross. The *vexillum* was the old Roman cavalry standard, which, after Constantine, was surmounted by a Cross instead of by the Roman eagle. *Mysterium:* The Cross is by preëminence the symbol of man's redemption. *Qua,* sc. cruce. *Vita:* the author of life, Christ. *Vitam* (*æternam*).

2. "He was wounded by the cruel point of a spear, and there issued forth water and blood to cleanse us from the

defilements of sin." *Quæ,* sc. vita, from the preceding stanza. *Unda et sanguine:* An allusion to,—sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua (John 19, 34).

3. "Now is fulfilled what David foretold in faithful song, saying to the nations: 'God has reigned from a Tree.'" *A ligno:* "from the wood," or, "from a tree." The reference is to Ps. 95, 10: Dicite in gentibus quia Dominus regnavit *a ligno.* The words *a ligno* are not found in any present text of the Scriptures. They were, however, frequently quoted by the early Fathers; and St. Justin even accused the Jews of having erased them from the Hebrew text. If not a Scriptural, the *a ligno* is at least a liturgical expression still in use during Paschal time in the "Commemoration of the Cross," in both Lauds and Vespers. "The words are probably a gloss by some early Christian scribe, transferred, in course of time, from the margin into the text" (Rev. J. M'Swiney, S.J., in his *Translation of the Psalms and Canticles,* p. 405). In this stanza, some texts read *cecinit* for *concinit, dicens* for *dicendo,* and *regnabit* for *regnavit.*

4. "O beautiful and resplendent Tree adorned with the purple of the King, chosen to bear on thy worthy trunk, limbs so holy." *Purpura,* purple; here, the Most Precious Blood. *Tangere:* to touch, come in contact with.

5. "O blessed Tree upon whose branches hung the ransom of the world; it was made the balance of the body, and snatched away the (expected) prey of hell." The last two lines are obscure, and are variously rendered. *Pretium:* Empti enim estis pretio magno (I Cor. 6, 20). *Statera,* lit., a steelyard; a balance, beam, scales; also the *value* of a thing, price. "*Statera corporis,* the payment of the body having been made; others read *facta est:* many read *statera sæculi,* the price of the world" (March's *Latin Hymns,* p. 254). The following translations are good:

> "The price of human-kind to pay,
> And spoil the spoiler of his prey."
> —*Neale*

"Balance sublime! upon whose beam
Was weighed the ransom of mankind."
—*Caswall*

The last two stanzas of the hymn are not by Fortunatus.

6. "Hail, O Cross, our only hope! In this Passiontide increase grace in the just, and for sinners, blot out their sins."

7. "May every spirit praise Thee, O Trinity, Thou fount of salvation; to whom Thou gavest the victory of the Cross, grant also the reward."

52 *Pange lingua gloriosi*

PANGE lingua gloriosi
Lauream certaminis,
Et super Crucis trophæo
Dic triumphum nobilem:
Qualiter Redemptor orbis
Immolatus vicerit.

SING, my tongue, the glorious battle
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

[2] De parentis protoplasti
Fraude Factor condolens,
Quando pomi noxialis
In necem morsu ruit:
Ipse lignum tunc notavit,
Damna ligni ut solveret.

God, His Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Wood, the ruin
Of the ancient wood to quell.

[3] Hoc opus nostræ salutis
Ordo depoposcerat;
Multiformis proditoris
Ars ut artem falleret,
Et medelam ferret inde,
Hostis unde læserat.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence would bring the med'cine
Whence the insult of the foe.

[4] Quando venit ergo sacri
Plenitudo temporis,
Missus est ab arce Patris
Natus, orbis Conditor;
Atque ventre virginali
Carne amictus prodiit.

Wherefore, when the sacred fulness
Of the appointed time was come,
This world's Maker left His Father,
Sent the heav'nly mansion from,
And proceeded, God Incarnate,
Of the Virgin's holy womb.

[5] Vagit infans inter arcta
Conditus præsepia:
Membra pannis involuta
Virgo Mater alligat:
Et Dei manus pedesque
Stricta cingit fascia.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the feet and hands.

53

[6] Lustra sex qui jam peregit,
Tempus implens corporis,
Sponte libera Redemptor
Passioni deditus,
Agnus in Crucis levatur
Immolandus stipite.

Thirty years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His life-blood shall be spilled.

[7] Felle potus ecce languet:
Spina, clavi, lancea
Mite corpus perforarunt:
Unda manat, et cruor:
Terra, pontus, astra, mundus,
Quo lavantur flumine!

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are free.

[8] Crux fidelis, inter omnes
Arbor una nobilis:
Silva talem nulla profert
Fronde, flore, germine:
Dulce ferrum, dulce lignum,
Dulce pondus sustinent.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be;
Sweetest Wood and sweetest Iron!
Sweetest Weight is hung on thee.

[9] Flecte ramos arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas;
Et superni membra regis
Tende miti stipite.

Bend thy boughs, O Tree of glory!
Thy relaxing sinews bend;
For awhile the ancient rigor,
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend!

[10] Sola digna tu fuisti
Ferre mundi victimam;
Atque portum præparare
Arca mundo naufrago,
Quam sacer cruor perunxit,
Fusus Agni corpore.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbor, like the Ark of old;
With the sacred Blood anointed
From the smitten lamb that rolled.

[11] Sempiterna sit beatæ
Trinitati gloria,
Æqua Patri, Filioque;
Par decus Paraclito:
Unius Trinique nomen
Laudet universitas.

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, whose praises
All created things repeat.

AUTHOR: Venantius Fortunatus (530-609). METER: Trochaic tetrameter catalectic. TRANSLATION by J. M. Neale. There are about twenty-five translations, four of which are in Mr. Shipley's *Annus Sanctus*. LITURGICAL USE: The *Pange lingua* is in use in both the Missal and the Breviary. Missal use: The whole hymn (eleven stanzas) is recited or sung during the "Adoration of the Cross" in the morning service on Good Friday. Breviary use: For Office use, the hymn is divided into two equal parts with a common doxology. The first five stanzas are assigned to Matins from Passion Sunday to the Wednesday of Holy Week, inclusive. The same stanzas form the Matins hymn for the Feasts of the Finding (May 3) and of the Exaltation (Sept. 14) of the Holy Cross. The remaining five stanzas, beginning with *Lustra sex*, are used in Lauds whenever the *Pange lingua* is used in Matins. Read the article on the *Pange lingua gloriosi*, in the *Cath. Encycl.* In the opinion of Dr. Julian, this noble hymn is "one of the finest of the Latin Medieval Hymns, and perhaps the best of its author" (*Dict. of Hymnology*, p. 880). Neale places it "in the very first class of Latin Hymns" (*Medieval Hymns*, p. 1). Dr. Neale's translation above is of the Original Text. The hymn was not greatly altered by the revisers.

1. "Sing, O my tongue, the victory in that glorious combat, and, of the trophy of the Cross, sing a noble song of triumph, recounting how the Redeemer of the world, when immolated, conquered." *Pange*, frame, i. e., sing, celebrate in song. It has the same meaning as *dic* in l. 4. Daniel, in his *Thes. Hymnol.* lists fourteen hymns beginning with the words *Pange lingua. Lauream*, victory; the Original Text has *prælium*, which to the revisers under Urban VIII seemed tautological. Neale, however, maintains that *prælium* is the better word, for—"It is not to the glory of

the termination of Our Lord's Conflict with the devil that the poet would have us look, but to the glory of the struggle itself, as indeed he tells us at the conclusion of the verse" (*Medieval Hymns,* p. 4). *Certaminis:* The contest between Christ and Satan for the possession of the human race (cf. Gen. 3, 15). *Super* = de, of, about, concerning. *Trophæo:* Originally the *trophæum* was a tree stripped of its branches and adorned with the spoils of war. Representations of the stumps of trees so adorned are often found on coins. The poet probably alludes to these early trophies in "the trophy of the Cross." Later, however, the "trophy" was a monument erected on a battle-field on the spot where the defeated enemy turned to flee (cf. *Harper's Dict. of Class. Liter. and Antiq.,* p. 1615).

2. "Deeply grieved by the infidelity of the first-created man, when by the eating of the fatal fruit he rushed headlong to death, the Creator Himself then chose the tree that would undo the harm wrought by the former tree."

> He then resolved the Cross's wood
> Should make that tree's sad damage good.

Ipse lignum tunc notavit: There is an ancient legend that the Cross of Christ sprang from a seed or bough of the Tree of Life. In her *Christian Life in Song,* Mrs. Charles gives the following version of the legend: "When Adam died, Seth obtained from the guardian cherubim of Paradise a branch of the tree from which Eve ate the forbidden fruit. This he planted on Golgotha, called the place of the scull, because Adam was buried there. From this tree, as the ages rolled on, were made the ark of the testimony, the pole on which the brazen serpent was lifted up, and other instruments; and from its wood, at length, then grown old and hard, was made the Cross."

3. "This work the plan of our salvation demanded, that art might outwit the art of the multiform deceiver, and thence bring the remedy whence the foe wrought the injury." *Ars,* the wisdom of God; *artem,* the cunning of Satan. *Multiformis:* Satan has appeared under various forms: To Eve as a serpent (Gen. 3, 1); to Christ in the desert, as a man (Matt. 4, 1-10); to the Saints in various

forms; and he may appear even as an angel of light (II Cor. 11, 14). *Et medelam ferret inde . . . . unde:* This thought is beautifully expressed in the Preface of the Cross:—Qui salutem humani generis in ligno crucis constituisti, ut *unde* mors oriebatur, *inde* vita resurgeret, et qui (the serpent) in ligno vincebat, in ligno quoque vinceretur.

4. "When, therefore, the fulness of the sacred time was come, the Son, the Creator of the world, was sent forth from His Father's home, and, clothed in flesh, He came forth from a virginal womb." *Plenitudo temporis:* Ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere (Gal. 4, 4). *Arce:* heaven; the bosom of the eternal Father. *Carne:* In human form.

5. "As an Infant, He cries, hidden in a narrow manger: the Virgin-Mother swathes His limbs wrapped up in swaddling-clothes, and a tight band binds the hands and feet of God." The following translation of this stanza, from the *Divine Office, 1763,* is very beautiful:

> Thus God-made-Man an Infant lies,
> And in the manger weeping cries;
> His sacred limbs by Mary bound,
> The poorest tattered rags surround;
> And God's incarnate feet and hands
> Are closely bound with swathing-bands.
>
> —*Annus Sanctus,* p. 100.

Conditus: some texts have *positus.* Note the play on the word *Conditor;* the *infinite Conditor* of the preceding stanza is here *conditus,* hidden, sheltered. *Fascia* may be either the subject of *cingit,* or the ablative. In the latter case *Virgo-Mater* is the subj. of *cingit;* viz., the Virgin-Mother, with a tight band, binds the hands and feet of God. The former is preferable.

6. "When He had lived thirty years, completing the period of His earthly sojourning, the Redeemer, of His own free will, gave Himself up to His Passion, and as a Lamb to be slaughtered, He was lifted up on the tree of the Cross." *Lustra: lustrum,* a period of five years: it is here the accusative of time denoting how long. *Sponte libera:* Oblatus est quia ipse voluit, et non aperuit os suum: sicut ovis ad

occisionem ducetur, et quasi agnus coram tondente se obmutescet, et non aperiet os suum (Is. 53, 7). *Agnus:* The Paschal Lamb of the Old Law was a most striking figure of Christ, the "Lamb of God." Read the article on *Lamb, Paschal* in the *Cath. Encycl.* Read also Exodus 12, 3-11.

7. "He partakes of gall; lo, He swoons: thorns, nails, and a lance pierce His tender body: water flows forth, and blood; by which flood, the earth, the sea, the stars, and the whole world is purified." *Potus:* perf. part. passive, used frequently in an active sense, signifying one who has drunk or partaken of something. The allusion is to the potion offered to our Blessed Lord before His crucifixion. Et dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere. (Matt. 27, 34: cf. also Mark 15, 23.) It was customary in ancient times to offer to one about to be crucified a potion to sustain him or to deaden his sensibilities. This drink Our Lord merely tasted. *Languet:* He grows weak; *languet* is entirely independent of *felle potus. Quo lavantur flumine:* Of the cleansing power of the Precious Blood, St. Thomas, in the *Adoro Te devote* sings:

> **Cujus una stilla salvum facere**
> **Totum mundum quit ab omni scelere.**
>
> Whereof one only drop, in Thy sweet mercy spilt,
> Would have the power to cleanse the world from all its guilt.

8. "O faithful (Tree of the) Cross! the one noble Tree among all trees: no forest yields thy like in foliage, flower, and fruit: sweet iron, sweet wood, that bear so sweet a burden." This stanza is one of great beauty. *Fidelis:* The Tree in Eden (Gen. 3, 1-7) was perfidious; the Tree on Calvary has become the very symbol of faith. What other tree can ever hope to bear foliage, flowers, and fruit of infinite worth and beauty!

9. "Bend thy limbs, O lofty Tree, relax thy tense fibers, and let that hardness which thy nature gave thee, unbend; and stretch on thy softened trunk the members of the heavenly King."

10. "Thou alone wast deemed worthy to bear the Victim

of the world; and as an Ark, to provide a haven for a shipwrecked world; which (ark) the sacred blood poured forth from the body of the Lamb hath anointed." *Arca:* "In stanza 10, the Cross seems to be regarded, by a change of figure, as a ship in which the faithful safely ride over the waves of this troublesome world, after those waves have been smoothed for them by the anointing oil that flowed from the wounds of the Lamb of God" (*Dict. of Hymnology,* p. 880).

11. "Eternal glory be to the Blessed Trinity; equal glory be to the Father and to the Son; equal glory to the Paraclete; may the whole world praise the Name of the One, and of the Three."

The Seven Dolors of the Blessed Virgin

THE FRIDAY AFTER PASSION SUNDAY

54 *Stabat Mater dolorosa*

STABAT Mater dolorosa
Juxta Crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

AT the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:
Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword had passed.

[2] O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

[3] Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Is there one who would not weep,
Whelmed in miseries so deep
Christ's dear Mother to behold?
Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

[4] Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum:
Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent;
For the sins of His own nation,
Saw Him hang in desolation,
Till His Spirit forth He sent.

[5] Eja Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam:
Fac, ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam.

O thou Mother! fount of love!
Touch my spirit from above,
Make my heart with thine accord:
Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

55

[6] Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide:
Tui Nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified:
Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

[7] Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero:
Juxta Crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Let me mingle tears with thee,
Mourning Him who mourned for me,
All the days that I may live:
By the Cross with thee to stay;
There with thee to weep and pray;
Is all I ask of thee to give.

56

[8] Virgo virginum præclara,
Mihi jam non sis amara,
Fac me tecum plangere:
Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.

Virgin of all virgins blest!
Listen to my fond request:
Let me share thy grief divine;
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

[9] Fac me plagis vulnerari,
Fac me Cruce inebriari,
Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Wounded with His every wound,
Steep my soul till it hath swooned
In His very Blood away;
Be to me, O Virgin, nigh,
Lest in flames I burn and die,
In that awful Judgment day.

[10] Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriæ.
Quando corpus morietur
Fac ut animæ donetur
Paradisi gloria.

Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory;
While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee.

Author: Ascribed to Jacopone da Todi, O.F.M. (d. 1306). Meter: Trochaic dimeter. Translation by Father Caswall. There are more than sixty translations, three of which are in Mr. Shipley's *Annus Sanctus*. Father Caswall's translation is by far the most extensively used. Liturgical Use: Sequence for the Mass of the Seven Dolors on the Friday after Passion Sunday, and on the 15th of September when another Feast of the Seven Dolors is celebrated. For Office use, the *Stabat Mater* is divided into three parts for Vespers, Matins and Lauds, as follows:

54 Vespers: *Stabat Mater dolorosa.*
55 Matins: *Sancta Mater istud agas.*
56 Lauds: *Virgo virginum præclara.*

The *Stabat Mater* is recognized as the tenderest and most pathetic hymn of the Middle Ages. In the simplest, and at the same time in the most vivid manner, it represents the Blessed Mother of God plunged in grief and weeping beneath the Cross on which her beloved Son was suffering so unmerited and so painful a death. The historical event (John 19, 25) is narrated in the first, second and fourth stanzas. The remaining stanzas are made up of reflections, affections, petitions, and resolutions arising from the contemplation of Our Lord's bitter sufferings and death. There is an excellent article on this hymn in the *Cath. Encycl.* The same article treats of another hymn—the *Stabat Mater speciosa* which is a sort of imitation of the "Dolorosa." It represents our Blessed Mother watching beside Our Lord's cradle at Bethlehem. The two hymns are probably by the same author. The *Stabat Mater speciosa* is given below with a translation by that "sweet and powerful ver-

sifier," Denis Florence MacCarthy. Mr. MacCarthy's translations of both hymns are in the *Annus Sanctus.*

1. "The sorrowful Mother stood weeping beside the Cross, while her Son hung thereon: a sword pierced her sighing, compassionate, and grief-stricken soul." *Stabat:* Stabant autem juxta crucem Jesu mater ejus, etc. (John 19, 25). *Pertransivit gladius:* Et tuam ipsius animam pertransibit gladius (Luke 2, 35). Read the beautiful Canticle of Simeon (Luke 2, 29-32). The sword of Simeon's prophecy, which was to pierce the soul of the Mother, was the sword of grief that transfixed her as she stood beside the Cross on Calvary. Mary is the "Sorrowful Mother," and her Divine Son is the "Man of Sorrows" (Is. 53 3).

2. "O how sad and how afflicted was that Blessed Mother of the Only-Begotten! How she grieved and suffered, that loving Mother, when she beheld the pains of her glorious Son."

3. "Who is there that would not weep, if he should behold the Mother of Christ in such great distress? Who would be able not to grieve, if he should contemplate the Mother of Christ suffering with her Son?" Constr.: Quis posset non contristari. *Contemplari* = si contemplaretur.

4. "For the sins of His own nation, she saw Jesus in torments and subjected to stripes. She beheld her sweet Son dying, abandoned, until He yielded up the ghost." *Pro peccatis suæ gentis:* Ipse enim salvum faciet populum suum a peccatis eorum (Matt. 1, 21). For a history of the Passion of Our Lord, cf. Matt. 26-27; Mark 14-15; Luke 22-23; John 18-19. *Emisit spiritum:* Jesus autem iterum clamans voce magna, emisit spiritum (Matt. 27, 50).

5. "Ah, Mother, fount of love, make me feel the force of grief, make me weep with thee. Make my heart burn with the love of Christ, my God, that I may be pleasing to Him." *Sibi,* for ei or ipsi. This use of the pronouns is quite common in Late Latin and in the Vulgate; e. g., Matt. 16, 21; Mark 10, 32; Gen. 2, 18; Tobias 3, 11.

6. "Holy Mother, mayest thou bring it to pass, that the wounds of the Crucified may be deeply stamped upon my heart. Share with me the sufferings of thy wounded Son who thus deigned to suffer for me." The Prophet Zach-

arias had long foretold these same *plagæ* in the sacred members of Our Lord: Quid sunt plagæ istæ in medio manuum tuarum? Et dicet: His plagatus sum in domo eorum qui diligebant me (Zach. 13, 6). The following is D. F. MacCarthy's rendering of this stanza:

Blessed Mother of prediction,
Stamp the marks of crucifixion
Deeply on my stony heart,
Ever leading where thy bleeding
Son is pleading for my needing,
Let me in His wounds take part.

7. "Grant that I may devoutly weep with thee, and suffer with the Crucified as long as I shall live. I long to stand beside the Cross with thee, and to unite myself to thee, in thy grief."

8. "O peerless Virgin of virgins, be not unfavorably disposed towards me now; grant that I may mourn with thee. Grant that I may bear about (in my body) the death of Christ; make me a sharer in His passion, and make me mindful of His sufferings." *Amarus,* bitter; unkind, ill-disposed. *Portem mortem Christi:* A reference to II Cor. 4, 10. *Fac (me) consortem.*

9. "Grant that I may be wounded with His wounds, that I may be inebriated with the Cross and with the Blood of thy Son. That I may not be tormented by the flames of hell, may I, O Virgin, be defended by thee on the day of Judgment." *Succensus,* from *succendo* 3, set on fire; used here pleonastically. *Inebriari:* As in Ps. 35, 9: Inebriabuntur ab ubertate domus tuæ: et torrente voluptatis tuæ potabis eos. Translation: "They shall be inebriated (i.e., plentifully filled, sated, filled to overflowing) with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure." See also Ps. 22, 5.

10. "When, O Christ, the hour has come for me to depart hence, grant that through Thy Mother I may obtain the palm of victory. When my body shall die, grant that the glory of Paradise be given to my soul."

57 *Stabat Mater speciosa*

STABAT Mater speciosa
Juxta fœnum gaudiosa,
Dum jacebat parvulus;
Cujus animam gaudentem,
Lætabundam et ferventem
Pertransivit jubilus.

BY the crib wherein reposing,
With His eyes in slumber closing,
Lay serene her Infant-boy,
Stood the beauteous Mother feeling
Bliss that could not bear concealing,
So her face o'erflowed with joy.

[2] O quam læta et beata
Fuit illa immaculata
Mater unigeniti
Quæ gaudebat et ridebat,
Exultabat, cum videbat
Nati partum inclyti.

Oh, the rapture naught could smother
Of that most Immaculate Mother
Of the sole-begotten One;
When with laughing heart exulting,
She beheld her hopes resulting
In the great birth of her Son.

[3] Quisquam est, qui non gauderet,
Christi matrem si videret
In tanto solatio?
Quis non possit collætari,
Christi matrem contemplari
Ludentem cum filio?

Who would not with gratulation
See the happy consolation
Of Christ's Mother undefiled?
Who would not be glad surveying
Christ's dear Mother bending, praying,
Playing with her heavenly Child?

[4] Pro peccatis suæ gentis
Christum vidit cum jumentis
Et algori subditum;
Vidit suum dulcem natum
Vagientem, adoratum
Vili diversorio.

For a sinful world's salvation,
Christ her Son's humiliation
She beheld and brooded o'er;
Saw Him weak, a child, a stranger,
Yet before Him in the manger
Kings lie prostrate and adore.

[5] Nato Christo in præsepe
Cœli cives canunt læte
Cum immenso gaudio;
Stabat senex cum puella
Non cum verbo nec loquela
Stupescentes cordibus.

O'er that lowly manger winging,
Joyful hosts from heaven were singing
Canticles of holy praise;
While the old man and the maiden,
Speaking naught, with hearts o'erladen,
Pondered on God's wondrous ways.

[6] Eja, mater, fons amoris,
Me sentire vim ardoris
Fac, ut tecum sentiam;

Fount of love, forever flowing,
With a burning ardor glowing,
Make me, Mother, feel like thee;

Fac, ut ardeat cor meum
In amatum Christum Deum,
Ut sibi complaceam.

Let my heart, with graces gifted
All on fire, to Christ be lifted,
And by Him accepted be.

[7] Sancta mater, istud agas,
Prone introducas plagas
Cordi fixas valide;
Tui nati cœlo lapsi,
Jam dignati fœno nasci
Pœnas mecum divide.

Holy Mother, deign to bless me,
With His sacred Wounds impress me,
Let them in my heart abide;
Since He came, thy Son, the Holy,
To a birth-place, ah, so lowly,
All His pains with me divide.

[8] Fac me vere congaudere,
Jesulino cohærere,
Donec ego vixero;
In me sistat ardor tui,
Puerino fac me frui,
Dum sum in exsilio.

Make me with true joy delighted,
To Child-Jesus be united
While my days of life endure;
While an exile here sojourning,
Make my heart like thine be burning
With a love divine and pure.

[9] Virgo virginum præclara,
Mihi jam non sis amara,
Fac me parvum rapere;
Fac, ut pulchrum infantem portem,
Qui nascendo vicit mortem,
Volens vitam tradere.

Spotless Maid and sinless Woman,
Make us feel a fire in common,
Make my heart's long longing sure.
Virgin of all virgins highest,
Prayer to thee thou ne'er denyest,
Let me bear thy sweet Child too.

[10] Fac me tecum satiari,
Nato me inebriari,
Stantem in tripudio;
Inflammatus et accensus
Obstupescit omnis sensus
Tali me commercio.

Let me bear Him in my bosom,
Lord of life, and never lose Him,
Since His birth doth death subdue.
Let me show forth how immense is
The effect on all my senses
Of an union so divine.

All who in the crib revere Him,
Like the shepherds watching near Him,
Will attend Him through the night,
By thy powerful prayers protected,
Grant, O Queen, that His elected
May behold heaven's moving light.

[11] Fac me nato custodiri,
Verbo Dei præmuniri,
Conservari gratia;
Quando corpus morietur
Fac, ut animæ donetur
Tui nati gloria!

Make me by His birth be guarded,
By God's holy word be warded,
By His grace till all is done;
When my body lies obstructed,
Make my soul to be conducted,
To the vision of thy Son.

This hymn is so close an imitation of the preceding hymn that its translation will not be found difficult. The following brief notes will be found quite sufficient. The numbers refer to stanzas of the hymn. TRANSLATION by Denis Florence MacCarthy.

1. *Gaudiosus* = gaudens, joyful. 4. *Diversorium,* lit., an inn; here a stable. 5. *Senex cum puella;* Joseph and Mary. *Senex* (*cum* = *et*) *puella,* hence the pl. *Stupescentes,* agreeing in sense. 7. *Prone introducas,* etc.: Downward press and firmly fix, etc. 8. *Jesulinus* and *puerinus,* diminutives of *Jesus* and *puer.* 9. *Vitam tradere:* to give life to men. 10. *Tripudium,* joy, delight.

58 *Gloria, laus, et honor*

GLORIA, laus, et honor, tibi sit Rex Christe Redemptor:
Cui puerile decus prompsit Hosanna pium.
Gloria, laus, etc.

ALL glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.

[2] Israel es tu Rex, Davidis et inclyta proles:
Nomine qui in Domini, Rex benedicte, venis.
Gloria, laus, etc.

Thou art the King of Israel,
Thou David's royal Son,
Who in the Lord's Name comest,
The King and Blessed One.
All glory, laud, etc.

[3] Cœtus in excelsis te laudat cœlicus omnis,
Et mortalis homo, et cuncta creata simul.
Gloria, laus, etc.

The company of Angels
Are praising Thee on high,
And mortal men and all things
Created make reply.
All glory, laud, etc.

[4] Plebs Hebræa tibi cum palmis obvia venit:
Cum prece, voto, hymnis, adsumus ecce tibi.
Gloria, laus, etc.

The people of the Hebrews
With palms before Thee went;
Our praise and prayer and anthems
Before Thee we present.
All glory, laud, etc.

[5] Et tibi passuro solvebant munia laudis:
Nos tibi regnanti pangimus ecce melos.
Gloria, laus, etc.

To Thee before Thy Passion
They sang their hymns of praise;
To Thee now high exalted
Our melody we raise.
All glory, laud, etc.

[e] Hi placuere tibi, placeat devotio nostra:	Thou didst accept their praises, Accept the prayers we bring,
Rex bone, Rex clemens, cui bona cuncta placent.	Who in all good delightest, Thou good and gracious King.
Gloria, laus, etc.	All glory, laud, etc.

AUTHOR: Theodulf, Bishop of Orleans (b. about 760; d. 821). METER: Elegiac. TRANSLATION by J. M. Neale. There are twelve translations, two of which are in the *Annus Sanctus*. LITURGICAL USE: Processional hymn on Palm Sunday. There is a pretty legend concerning the composition of this hymn. Theodulf, so runs the legend, had for some political reasons been imprisoned in a monastery in Angers. During his incarceration he wrote this hymn, which he sang from the window of his cell when the king, Louis the Pious, was passing in the procession on Palm Sunday in 821. The hymn so moved the king that he immediately ordered that the holy bishop be set at liberty and restored to his see. The legend is now discredited on historical grounds.

The hymn is based on the following passages of Scripture: Ps. 117, 25-26; Matt. 21, 1-16; Mark 11, 9-10; Luke 19, 37-38; John 12, 12-13. This is the only instance of the use of elegiac verse in the hymns of the Church. Each stanza of this species of poetry consists of a couplet composed of a dactylic hexameter and a so-called pentameter verse. The latter is the same as the former except that it omits the last half of the third foot and of the sixth foot. In the following couplet the elegiac strophe is both imitated and described by the poet Coleridge:

In the hexameter rises	the fountain's silvery column;
In the pentameter aye	falling in melody back.

The translation given below, which is also by J. M. Neale, is in the meter of the original. It is quite as literal as prose. The following words only will require any comment. 1. *Cui . . . pium:* to whom youthful beauty offers a loving hosanna. 3. *Cœtus cœlicus omnis,* the whole heavenly host. 5. *Munia laudis:* they offered their meed of praise. *Melos* (neut.), hymn, song. Read the articles on *Hosanna, Palm Sunday,* and on *Palm in Christian Symbolism,* in the *Cath. Encycl.*

58B

GLORY and honor and laud be to Thee, King Christ the Redeemer!
Children of old in whose praise sweetest hosannas outpoured.
Israel's Monarch art Thou, and the glorious Offspring of David,
Thou that approachest, a King, blest in the name of the Lord.
Glory and honor and laud, etc.

Glory to Thee upon high, the heavenly armies are singing;
Glory to Thee upon earth, man and creation reply.
Glory and honor and laud, etc.

Met Thee with palms in their hands, that day the folk of the Hebrews;
We with our prayers and our hymns, now to Thy presence approach.
Glory and honor and laud, etc.

They to Thee proffered their praise, for to herald Thy dolorous Passion;
We to the King on His throne, utter the jubilant hymn.
Glory and honor and laud, etc.

They were then pleasing to Thee, unto Thee our devotion be pleasing;
Merciful King, kind King, who in all goodness art pleased.
Glory and honor and laud, etc.

THE PASCHAL SEQUENCE

59 *Victimæ Paschali*

VICTIMÆ Paschali
Laudes immolent Christiani.

[1] Agnus redemit oves:
Christus innocens Patri
Reconsiliavit
Peccatores.

CHRIST the Lord is risen to-day:
Christians, haste your vows to pay;
Offer ye your praises meet
At the Paschal Victim's feet;
For the sheep the Lamb hath bled,
Sinless in the sinner's stead.
Christ the Lord is risen on high;
Now he lives, no more to die.

[3] Mors et vita duello
Conflixere mirando:
Dux vitæ mortuus,
Regnat vivus.

Christ, the Victim undefiled,
Man to God hath reconciled;
When in strange and awful strife
Met together Death and Life;
Christians, on this happy day
Haste with joy your vows to pay.
Christ the Lord is risen on high;
Now He lives, no more to die.

[4] Dic nobis, Maria,
Quid vidisti in via?
Sepulchrum Christi viventis,
Et gloriam vidi resurgentis.

Say, O wond'ring Mary, say
What thou sawest on thy way.
"I beheld, where Christ had lain,
Empty tomb and Angels twain;
I beheld the glory bright
Of the risen Lord of light:
Christ my hope is risen again;
Now He lives, and lives to reign."

[5] Angelicos testes,
Sudarium et vestes.
Surrexit Christus spes mea:
Præcedet vos in Galilæam.

Christ, who once for sinners bled,
Now the first-born from the dead,
Throned in endless might and power,
Lives and reigns forevermore.

[6] Scimus Christum surrexisse
A mortuis vere:
Tu nobis, victor
Rex, miserere.
Amen. Alleluja.

Hail, eternal hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of Life adored!
Help and save us, gracious Lord.

AUTHOR: Ascribed to Wipo, 11th cent. TRANSLATION by Jane E. Leeson. There are about twenty-five translations, three of which are in the *Annus Sanctus*. LITURGICAL USE: Sequence in the Mass daily from Easter Sunday to Low Sunday inclusive. For the structure, the history, and the development of this species of hymn, read the article on *Prose or Sequence,* in the *Cath. Encycl.* The same work contains a well written article on the *Victimæ Paschali.* Read also the article on *Lamb, Paschal.* No hymns occur in the Divine Office during the last three days of Holy Week nor during Easter week.

The beautiful Paschal sequence sings the praises of the risen Christ. For the purpose of treatment it may be divided into two parts. The first part consists of an exhorta-

tion to all Christians to offer sacrifices of praise to Christ, the true Paschal Lamb, the Sinless One, who by His immolation on the Cross reconciles sinners to His Father. Death and Life engage in a most unusual combat; the Prince of Life dies, but by His very death He triumphs and now reigns in glory. The second part is in the form of a dialogue. Mary Magdalene is appealed to as a witness of the Resurrection, and she testifies:—"I saw the sepulcher of the living Christ, the glory of the risen Lord, the witness-angels at the tomb, the napkin and the winding-sheet." Then in an ecstasy of joy she proclaims to the Apostles: "Christ my hope is risen and He shall go before you into Galilee." It concludes with a testimonial of our belief in the Resurrection and with a petition for mercy. The history of the Resurrection is told in John 20; read also the beginning of Matt. 28; Mark 16; Luke 24.

1. "To the Paschal Victim, let Christians offer the sacrifice of praise."

2. "The Lamb hath redeemed the sheep; Christ the Sinless One hath reconciled sinners to His Father."

3. "Death and Life contended in a wondrous encounter: the Prince of Life died indeed, but now reigns living."

4. "Tell us, Mary, what sawest thou on the way? I saw the sepulcher of the living Christ, I saw the glory of Him that had risen."

5. "I saw the angelic witnesses, the napkin and the linen cloths. Christ, my hope, hath risen: He shall go before you into Galilee."

6. "We know in truth that Christ hath risen from the dead: Thou, O victorious King, have mercy on us." *Victimæ Paschali:* cf. Exodus 12-13. *Duello* = bello. *Conflixerunt,* fought, contended. *Maria:* Mary Magdalene, to whom Our Lord first appeared after His resurrection.

The following is Robert Campbell's translation of the *Victimæ Paschali.* Note the striking difference between this translation and Miss Leeson's translation above. The difference is due to the meter. The two translations illustrate the hurried pace of the trochee and the stately tread of the iambus.

59B *Victimæ Paschali*

THE holy Paschal work is wrought,
The Victim's praise be told,
The loving Shepherd back hath brought
The sheep into His fold:
The Just and Innocent was slain
To reconcile to God again.

Death from the Lord of life hath fled—
The conflict strange is o'er;
Behold, He liveth that was dead,
And lives forevermore:
Mary, thou soughtest Him that day;
Tell what thou sawest on the way.

"I saw the empty cavern's gloom,
The garments of the prison,
The Angel-guardians of the tomb,
The glory of the Risen."
We know that Christ hath burst the grave,
Then, victor King, Thy people save.

60 *Ad regias Agni dapes*

AD regias Agni dapes,
Stolis amicti candidis,
Post transitum Maris rubri,
Christo canamus Principi:

AT the Lamb's high feast we sing
Praise to our victorious King,
Who hath washed us in the tide
Flowing from His piercèd side.

[2] Divina cujus caritas
Sacrum propinat sanguinem,
Almique membra corporis
Amor sacerdos immolat.

Praise we Him whose love divine
Gives the guests His Blood for wine,
Gives His Body for the feast,
Love the victim, love the priest.

[3] Sparsum cruorem postibus
Vastator horret Angelus:
Fugitque divisum mare:
Merguntur hostes fluctibus.

Where the Paschal blood is poured,
Death's dark Angel sheathes his sword;
Israel's hosts triumphant go
Through the wave that drowns the foe.

[4] Jam Pascha nostrum Christus est,
Paschalis idem victima,
Et pura puris mentibus
Sinceritatis azyma.

Christ, the Lamb whose Blood was shed,
Paschal victim, Paschal bread;
With sincerity and love
Eat we manna from above.

[5] O vera cœli victima,
Subjecta cui sunt tartara,
Soluta mortis vincula,
Recepta vitæ præmia.

Mighty Victim from the sky,
Powers of hell beneath Thee lie;
Death is conquered in the fight;
Thou hast brought us life and light.

[6] Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Now Thy banner Thou dost wave;
Vanquished Satan and the grave;
Angels join His praise to tell—
See o'erthrown the prince of hell.

[7] Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.

Paschal triumph, Paschal joy,
Only sin can this destroy;
From the death of sin set free,
Souls re-born, dear Lord, in Thee.

[8] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Hymns of glory, songs of praise,
Father, unto Thee we raise;
Risen Lord, all praise to Thee,
Ever with the Spirit be.

AUTHOR: Ambrosian, 7th cent. METER: Iambic dimeter. TRANSLATION by Robert Campbell. There are about thirty translations. First line of Original Text: *Ad cœnam Agni providi.* LITURGICAL USE: Vespers hymn from Low Sunday to Ascension Day. This hymn was greatly altered by the revisers under Urban VIII (1632); only three lines remained unaltered. There are ten translations of this hymn in Mr. Shipley's *Annus Sanctus,* both texts being represented. Of the translations of the Roman Breviary Text, Mr. Campbell's is more extensively used than all others combined. It is not so literal as some other translations, but it is a hymn of great beauty, and it is not surprising that it is found in so many hymn books.

In the *Ad regias Agni dapes,* there is reference to the ancient custom of administering to catechumens the sacraments of Baptism and Holy Communion. Originally there was no Mass on Holy Saturday proper. The long but beau-

tiful ceremonies began Saturday evening and lasted throughout the night. The Litany and Mass were sung towards morning. During Mass the neophytes, vested in beautiful white robes (*stolæ albæ*), were admitted for the first time to the "banquet of the Lamb," i.e., to the Eucharistic table. The white garments were worn during the week following Easter, and on Low Sunday the newly baptized appeared for the first time *without* their white robes. It is for this reason that Low Sunday is known in the language of the Church as *Dominica in Albis* (*depositis*), i.e., the Sunday on which the newly baptized appeared after laying aside their white baptismal robes.

Read the articles on *Catechumen, Holy Saturday, Baptism* (esp. part XV), *Red Sea* (esp. the last paragraph), in the *Cath. Encycl.*

1. "After the passage of the Red Sea, clothed in white robes at the royal banquet of the Lamb, let us sing to Christ our King." *Stolis:* The stole was originally a long, beautiful, flowing outer garment. *Maris rubri:* The Red Sea is a symbol of Baptism. Et omnes in Moyse baptizati sunt in nube et in mari (I Cor. 10, 2). Under the leadership of Moses, who was a figure of Christ, the Jews received Baptism in figure by their passage through the Red Sea. Thus also by eating of the manna, they partook in figure of the Eucharistic manna (cf. Exodus 13). The following is Father Husenbeth's translation of this stanza:

> Come to the regal feast displayed,
> In robes of purest white arrayed,
> The Red Sea's threatening perils past,
> And sing to Christ secure at last.

2. "His divine charity gives us His sacred Blood to drink; and love, as priest, immolates the members of His august Body."

3. "The destroying Angel sees with awe the blood upon the door-posts: the sea divided flees, the foe is overwhelmed by the waters." The sprinkling of the door-posts of the Israelites with the blood of the Paschal Lamb, to preserve them from the sword of the destroying Angel, is a figure of our redemption by the Blood of Him whom the Paschal

Lamb prefigured (cf. Ex. 12, 22-23). *Divisum mare:* (cf. Ex. 14, 22-31).

4. "Now Christ is our Pasch, and the same is our Paschal victim, and the pure unleavened bread of sincerity for pure souls." *Victima paschalis,* Paschal Lamb. Itaque epulemur, non in fermento veteri, neque in fermento malitiæ et nequitiæ, sed in azymis sinceritatis et veritatis (I Cor. 5, 8). Leaven is a symbol of corruption, hence of sin: unleavened bread is symbolical of purity and of freedom from corruption.

5. "O true Victim of heaven, by whom hell was vanquished, the bonds of death were broken, and the rewards of life regained." *Cui* = a quo: in the passive, this use of the dative is quite common.

6. "Hell having been subdued, Christ as victor displays His trophies; and, heaven opened, He drags behind Him the vanquished king of darkness." *Trahit* (post se).

7. "That Thou, O Jesus, mayest be an everlasting Paschal joy to our hearts, deliver us re-born to life, from a dire death of sin."

61 *Rex sempiterne cœlitum*

REX sempiterne cœlitum,
Rerum Creator omnium,
Æqualis ante sæcula
Semper Parenti Filius.

O THOU, the heavens' eternal King,
Creator, unto Thee we sing,
With God the Father ever One,
Co-equal, co-eternal Son.

[2] Nascente qui mundo Faber
Imaginem vultus tui
Tradens Adamo, nobilem
Limo jugasti spiritum.

Thy hand, when first the world began,
Made in Thine own pure image man,
And linked to Adam, sprung from earth,
A living soul of heavenly birth.

[3] Cum livor et fraus dæmonis
Fœdasset humanum genus:

And when by craft the envious foe
Had marred Thy noblest work below,

Tu carne amictus, perditam
Formam reformas Artifex.

Clothed in our flesh, Thou didst restore
The image Thou hadst made before.

[4] Qui natus olim e Virgine,
Nunc e sepulcro nasceris
Tecumque nos a mortuis
Jubes sepultos surgere.

Once wast Thou born of Mary's womb;
And now, new-born from out the tomb,
O Christ, Thou bidd'st us rise with Thee
From death to immortality.

[5] Qui pastor æternus gregem
Aqua lavas Baptismatis:
Hæc est lavacrum mentium;
Hæc est sepulcrum criminum.

Eternal Shepherd, Thou dost lave
Thy flock in pure baptismal wave—
That mystic bath, that grave of sin,
Where ransomed souls new life begin.

[6] Nobis diu qui debitæ
Redemptor affixus Cruci,
Nostræ dedisti prodigus
Pretium salutis sanguinem.

Redeemer, Thou for us didst deign
To hang upon the Cross of pain,
And give for us the lavish price
Of Thine own Blood in sacrifice.

[7] Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Grant, Lord, in Thee each faithful mind
Unceasing Paschal joy may find;
And from the death of sin set free
Souls newly born to life by Thee.

[8] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

To Thee, once dead, who now dost live,
All glory, Lord, Thy people give,
Whom, with the Father, we adore,
And Holy Ghost forevermore.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION a cento. There are ten translations. LITURGICAL USE: Matins hymn from Low Sunday till Ascension Day. This hymn is a revision of the Original Text, *Rex æterne Domine,* the first line of which was, in the revision of 1568, altered to *Rex sempiterne Domine* (Benedictine Breviary Text); this in turn was altered in 1632 to the

Roman Breviary Text, *Rex sempiterne cœlitum.* In its original form, it contained sixteen stanzas. It is mentioned in the Rule of Aurelianus of Arles (d. 555) and by St. Bede (d. 735) in his *De Arte Metrica.*

1. "O eternal King of the blessed, Creator of all things, Son ever equal to the Father, before all ages:" The hymn is addressed to the Son by whom all things were made (cf. John 1, 1-14; Col. 1,12-22). *Cœlitum,* from *cœles, itis.*

2. "Who as Creator, when the world was made, didst bestow upon Adam the image of Thy countenance, and didst yoke a noble spirit with the slime of the earth." *Imago:* Faciamus hominem ad imaginem et similitudinem nostram (Gen. 1, 26). Formavit igitur Dominus Deus hominem de limo terræ, et inspiravit in faciem ejus spiraculum vitæ, et factus est homo in animam viventem (Gen. 2, 7).

3. "When the envy and deception of the devil had disfigured the human race, Thou, the Maker, clothed in flesh didst restore the lost form." *Formam,* beauty. *Livor* = invidia, envy, malice.

4. "As Thou wast once born of a Virgin, so art Thou now born from the tomb; and Thou dost bid us buried with Thee, to arise from the dead." (cf. Rom. 6, 4.)

5. "Thou art the eternal Shepherd who dost cleanse Thy flock in the waters of Baptism: that is the laver of souls, that is the sepulcher of sin." The purification of the soul by washing is a common figure in the Old Testament. Amplius lava me ab iniquitate mea: et a peccato meo munda me (Ps. 50, 4).

6. "As Redeemer fastened to the Cross, which was long our due, Thou didst lavishly give Thy Blood as the price of our salvation." *Debitæ* agrees with *cruci;* on account of our sins, the Cross (i.e., crucifixion) was long and justly due us.

7. "That Thou, O Jesus, mayest be an everlasting Paschal joy to our hearts, deliver us re-born to life, from a dire death of sin."

62

Aurora cœlum purpurat

AURORA cœlum purpurat,
Æther resultat laudibus,
Mundus triumphans jubilat,
Horrens avernus infremit:

THE morn had spread her crimson rays,
When rang the skies with shouts of praise;
Earth joined the joyful hymn to swell,
That brought despair to vanquished hell.

[2] Rex ille dum fortissimus
De mortis inferno specu
Patrum senatum liberum
Educit ad vitæ jubar.

He comes victorious from the grave,
The Lord omnipotent to save,
And brings with Him to light of day
The Saints who long imprisoned lay.

[3] Cujus sepulchrum plurimo
Custode signabat lapis,
Victor triumphat, et suo
Mortem sepulchro funerat.

Vain is the cavern's three-fold ward—
The stone, the seal, the armed guard;
O death, no more thine arm we fear,
The Victor's tomb is now thy bier.

[4] Sat funeri, sat lacrimis,
Sat est datum doloribus:
Surrexit exstinctor necis,
Clamat coruscans Angelus.

Let hymns of joy to grief succeed,
We know that Christ is risen indeed;
We hear His white-robed Angel's voice,
And in our risen Lord rejoice.

[5] Ut sis perenne mentibus
Paschale Jesu gaudium,
A morte dira criminum
Vitæ renatos libera.

With Christ we died, with Christ we rose,
When at the font His name we chose;
Oh, let not sin our robes defile,
And turn to grief the Paschal smile.

[6] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

To God the Father let us sing,
To God the Son, our risen King,
And equally let us adore
The Spirit, God forevermore.

EASTERTIDE

Author: Ambrosian, 4th or 5th cent. Meter: Iambic dimeter. Translation by Robert Campbell. Liturgical Use: Hymn at Lauds from Low Sunday to the Ascension. In its complete form this hymn comprises forty-four lines. For Breviary use it is divided into three parts. These parts are given here as Hymns 62, 63 and 64. In each hymn the stanza beginning *Tu sis perennis mentium* and the doxology form no part of the original hymn. The hymn was greatly altered by the revisers under Urban VIII (1632). The first lines of the three parts of the Original Text and of the Roman Breviary Text are as follows:

	Roman Breviary Text	Original Text
62	*Aurora cœlum purpurat*	*Aurora lucis rutilat*
63	*Tristes erant Apostoli*	*Tristes erant Apostoli*
64	*Paschale mundo gaudium*	*Claro Paschali gaudio*

Including both texts, there are twenty-seven translations of No. 62; there are about fifteen translations each of the Nos. 63 and 64. The *Annus Sanctus* contains four translations, one of which is from the Original Text. It also contains two translations of *Sermone blando angelus,* which begins with the sixth stanza of the Original Text. There is an article on *Aurora lucis rutilat* in the *Cath. Encycl.* It is worthy of note that this is the only instance in the *Cath. Encycl.* in which the first line of the Original Text is used as a title instead of the first line of the Revised Text of Urban VIII—the Roman Breviary Text. Liturgical Use: No. 62 is the hymn for Lauds from Low Sunday to the Ascension. No. 63 is assigned to Vespers and Matins, and No. 64 to Lauds, in the Common Office of Apostles and Evangelists during Paschal Time.

1. "The dawn is purpling the sky; the air resounds with hymns of praise; the exulting earth shouts for joy; trembling hell rages."

2. "While He the almighty King leads forth the liberated host of the fathers from the darksome cavern of death to the light of life." *Inferno specu* = Limbo. There is an article on *Limbo* in the *Cath. Encycl. Senatus,* a council of elders; a body of venerable and distinguished persons such

as the patriarchs, prophets, etc., who awaited in Limbo the coming of the Messias.

3. "Whose sepulcher, surrounded by an ample guard, a stone seals; (nevertheless) as a conqueror He triumphs, and He buries death in His own sepulcher." Illi autem abeuntes munierunt sepulchrum, signantes lapidem cum custodibus (Matt. 27, 66). Absorpta est mors in victoria. Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus? (I Cor. 15, 54-55).

4. "Enough of death, enough of tears, enough of sorrows! The conqueror of death has risen, the resplendent Angel cries." *Sat* = satis: Enough time have ye given to death, to weeping and to sorrows. *Exstinctor,* destroyer, annihilator.

5. "That Thou, O Jesus, mayest be the everlasting Paschal joy of our hearts, deliver us re-born to life, from a dire death of sin."

63 *Tristes erant Apostoli*

TRISTES erant Apostoli
De Christi acerbo funere,
Quem morte crudelissima
Servi necarant impii.

WHILE Christ's disciples, grieving, sad,
Their Master's painful death deplore,
Whom faithless servants' cruel hands,
Had bathed in His own crimson gore;

[2] Sermone verax Angelus
Mulieribus prædixerat:
Mox ore Christus gaudium
Gregi feret fidelium.

Quick from the happy realms above,
An Angel comes on joyful wing,
And to the women tells the joy
That to His flock their Lord will bring.

[3] Ad anxios Apostolos
Currunt statim dum nuntiæ,
Illæ micantis obvia
Christi tenent vestigia.

As they with eager steps make haste,
Their joyous message to repeat,
Their Master's glorious form they see,
And falling clasp His sacred feet.

[4] Galilææ ad alta montium
Se conferunt Apostoli,
Jesuque, voti compotes,
Almo beantur lumine.

Cheered by this tale, His faithful flock
The Galilean mount ascend,
And there with loving awe behold
Their heart's sole wish, their truest friend.

[5] Ut sis perenne mentibus
Paschale Jesu gaudium;
A morte dira criminum
Vitæ renatos libera.

That Thou mayst be our Paschal joy
Through happy, never-ending years,
Thine own poor children, Jesu, free
From sin's sad death with all its fears.

[6] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

To God the Father, and the Son,
Who rose from death, glad praise repeat;
Let equal praise be ever sung
To God the Holy Paraclete.

This is a continuation of the preceding hymn. TRANSLATION by Father Potter. LITURGICAL USE: Hymn for Vespers and Matins in the Common Office of Apostles and Evangelists in Eastertide.

1. "The Apostles were sad over the bitter interment of Christ, whom impious servants had slain by a most cruel death." *Servi impii,* the Jews.

2. "The Angel, truthful in speech, had foretold to the women: 'Soon by word of mouth shall Christ bring joy to the flock of the faithful.'" Respondens autem Angelus dixit mulieribus: Nolite timere vos: scio enim, quod Jesum, qui crucifixus est, quæritis. Non est hic: surrexit enim sicut dixit (Matt. 28, 5-6).

3. "While they forthwith as messengers are hastening to the anxious Apostles, they clasp the feet of the radiant Christ meeting them on the way." *Vestigia,* lit., footsteps, footprints: *obvia* agrees with *vestigia.* Et exierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis ejus. Et ecce Jesus occurrit illis, dicens: Avete. Illæ autem accesserunt, et tenuerunt pedes ejus, et adoraverunt eum (Matt. 28, 8-9).

4. "To the mountain heights of Galilee the Apostles betake themselves: and their wish is fulfilled; they are made happy by the kindly light of Jesus." *Ad alta montium* = ad altos montes. *Altum, i,* a height. Undecim autem discipuli abierunt in Galilæam in montem, ubi constituerat illis Jesus (Matt. 28, 16).

5. "That Thou, O Jesus, mayest be an everlasting Paschal joy to our hearts, deliver us re-born to life, from a dire death of sin."

64 *Paschale mundo gaudium*

PASCHALE mundo gaudium
Sol nuntiat formosior,
Cum luce fulgentem nova
Jesum vident Apostoli.

WITH the fair sun of Easter morn
The world's excelling joy is born,
When, bright with new and greater grace,
The Apostles see the Saviour's face.

[2] In carne Christi vulnera
Micare tamquam sidera
Mirantur, et quidquid vident
Testes fideles prædicant.

They in their Lord's fair flesh descry
The wounds that shine as stars on high,
And, wondering, faithful witness bear,
And all that they have seen declare.

[3] Rex Christe clementissime,
Tu corda nostra posside:
Ut lingua grates debitas
Tuo rependat nomini.

O Christ, most loving King, we pray,
Possess our inmost hearts to-day,
While grateful lips with glad acclaim
Sing fervent praises to Thy Name.

[4] Ut sis perenne mentibus
Paschale Jesu gaudium;
A morte dira criminum
Vitæ renatos libera.

Lord Jesu, that Thou mayest be
Our Easter joy eternally,
Our souls from death of sin set free
That they, new born, may live to Thee.

[5] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

To God the Father, and the Son,
From death arisen, praise be done:
With God the Holy Ghost on high
Henceforth to all eternity.

This is a continuation of the two preceding hymns. TRANSLATION by Alan G. McDougall. LITURGICAL USE: Hymn for Lauds in the Common Office of Apostles and Evangelists in Eastertide.

1. "A more beauteous sun proclaims to the world the joys of Easter, when the Apostles behold Jesus resplendent with a new light." The "new light" is that which emanates from His glorified body. The sun is now "more beauteous" for at His death it was darkened.

2. "They wonder to see the wounds in the flesh of Christ shine like stars, and what they see, as faithful witnesses, they proclaim." *Vulnera:* That the marks of the nails and spear were plainly visible in the glorified body of Christ is evident from the testimony of St. Thomas (cf. John 20, 27-28).

3. "O Christ, King most merciful, possess Thou our hearts, that our tongues may return due thanks to Thy Name."

4. "That Thou, O Jesus, mayest be the everlasting Paschal joy of our hearts, deliver us re-born to life, from a dire death of sin."

65 *Salutis humanæ Sator*

SALUTIS humanæ Sator,
Jesu, voluptas cordium,
Orbis redempti Conditor,
Et casta lux amantium:

HAIL, Thou who man's Redeemer art,
Jesu, the joy of every heart;
Great Maker of the world's wide frame,
And purest love's delight and flame:

[2] Qua victus es clementia,
Ut nostra ferres crimina?

What nameless mercy Thee o'ercame,
To bear our load of sin and shame?

Mortem subires innocens,
A morte nos ut tolleres?

For guiltless, Thou Thy life didst give,
That sinful erring man might live.

[3] Perrumpis infernum chaos;
Vinctis catenas detrahis;
Victor triumpho nobili
Ad dexteram Patris sedes.

The realms of woe are forced by Thee,
Its captives from their chains set free;
And Thou, amid Thy ransomed train,
At God's right hand dost victor reign.

[4] Te cogat indulgentia,
Ut damna nostra sarcias
Tuique vultus compotes
Dites beato lumine.

Let mercy sweet with Thee prevail,
To cure the wounds we now bewail;
Oh, bless us with Thy holy sight,
And fill us with eternal light.

[5] Tu dux ad astra, et semita,
Sis meta nostris cordibus,
Sis lacrymarum gaudium,
Sis dulce vitæ præmium.

Our guide, our way to heavenly rest,
Be Thou the aim of every breast;
Be Thou the soother of our tears,
Our sweet reward above the spheres.

AUTHOR: Ambrosian, 7th or 8th cent. METER: Iambic dimeter. TRANSLATION by Father Potter. First line of Original Text: *Jesu nostra redemptio.* The *Annus Sanctus* contains eight translations of this hymn, both texts being represented. In all there are about thirty translations. LITURGICAL USE: Vespers hymn from the Ascension to Pentecost.

1. "O Jesus, Author of man's salvation, the delight of our hearts, the Creator of the world redeemed, and chaste light of those that love Thee." *Sator,* lit., a sower, planter: "Sower of Life's immortal seed."—Caswall.

2. "By what mercy wert Thou overcome that Thou wouldst bear our sins, and innocent, wouldst suffer death to free us from death?" Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra (Is. 53, 5).

3. "Thou didst break open the lower regions, and remove

the chains of them that were bound; as a conqueror in a noble triumph, Thou dost now sit at the right hand of the Father." *Infernum chaos,* Limbo; "He descended into hell" (Creed). *Ad dexteram Patris sedes:* Dixit Dominus Domino meo: sede a dextris meis (Ps. 109, 1; Matt. 22, 44); *Dominus* = Pater; *Domino* = Filio; *sede,* abide, be. The expression "sit Thou at my right hand" signifies the place of highest honor, but it implies no particular posture of body.

4. "May Thy mercy constrain Thee to repair our loss, and in the contemplation of Thy countenance, mayest Thou gladden us with blessed light." *Vultus compotes,* participating in the beatific vision. See the article on *Beatific Vision,* and Part III of the article on *Heaven,* in the *Cath. Encycl.*

5. "Thou guide and way to heaven, be Thou the goal of our hearts, our joy in tears, the sweet reward of life." *Semita* = via: Ego sum via, et veritas et vita (John 14, 6).

66 *Æterne Rex altissime*

AETERNE Rex altissime,
Redemptor et fidelium,
Cui mors perempta detulit
Summæ triumphum gloriæ.

ETERNAL Monarch, King most High,
Whose Blood hath brought redemption nigh,
By whom the death of Death was wrought,
And conquering grace's battle fought:

[2] Ascendis orbes siderum,
Quo te vocabat cœlitus
Collata, non humanitus,
Rerum potestas omnium.

Ascending by the starry road,
This day Thou wentest home to God,
By Heaven to power unending called,
And by no human hand installed.

[3] Ut trina rerum machina,
Cœlestium, terrestrium,
Et inferorum condita,
Flectat genu jam subdita.

That so, in nature's triple frame,
Each heavenly and each earthly name,
And things in hell's abyss abhorred,
May bend the knee and own Him Lord.

[4] Tremunt videntes Angeli
Versam vicem mortalium:
Peccat caro, mundat caro,
Regnat Deus Dei caro.

Yea, Angels tremble when they see
How changed is our humanity;
That Flesh hath purged what flesh had stained,
And God, the flesh of God, hath reigned.

[5] Sis ipse nostrum gaudium,
Manens olympo præmium,
Mundi regis qui fabricam,
Mundana vincens gaudia.

Be Thou our joy, O mighty Lord,
As Thou wilt be our great reward;
Earth's joys to Thee are nothing worth,
Thou joy and crown of heaven and earth.

[6] Hinc te precantes quæsumus,
Ignosce culpis omnibus,
Et corda sursum subleva
Ad te superna gratia.

To Thee we therefore humbly pray
That Thou wouldst purge our sins away,
And draw our hearts by cords of grace
To Thy celestial dwelling-place.

[7] Ut cum repente cœperis
Clarere nube judicis,
Pœnas repellas debitas,
Reddas coronas perditas.

So when the Judgment day shall come,
And all must rise to meet their doom,
Thou wilt remit the debts we owe,
And our lost crowns again bestow.

[8] Jesu, tibi sit gloria,
Qui victor in cœlum redis,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

All glory, Lord, to Thee we pay,
Ascending o'er the stars to-day;
All glory, as is ever meet,
To Father and to Paraclete.

AUTHOR: Ambrosian, 5th cent. METER: Iambic dimeter. TRANSLATION by J. M. Neale and others. There are fifteen translations. LITURGICAL USE: Hymn for Matins from Ascension to Pentecost.

1. "O eternal and sovereign King, and Redeemer of the faithful, to whom the annihilation of death brought a triumph of the greatest glory:"

2. "Thou didst ascend above the orbits of the stars, whither the sovereignty over all things summoned Thee, which sovereignty was given Thee from heaven, not by

men." *Cœlitus,* adv. from above, by the Father. Data est mihi omnis potestas in cœlo et in terra (Matt. 28, 18).

3. "So that the threefold fabric of the universe, creatures (*condita*) of heaven, of earth, and of hell, may now in submission bend the knee to Thee." *Condita* = creata. *Machina,* order, structure, fabric, kingdom. Ut in nomine Jesu omne genu flectatur cœlestium, terrestrium, et infernorum (Phil. 2, 10).

4. "The Angels tremble, beholding the altered lot of mortals: flesh sinned, Flesh cleanses from sin, the God-Man reigns as God." *Dei caro:* lit., "the flesh of God reigns as God." *Vicem,* lot, estate, condition; *versam,* changed, reversed.

5. "Be Thou Thyself our joy, our abiding reward in heaven, Thou who, surpassing all earthly joys, dost rule over the fabric of the universe."

6. "Therefore, praying we beseech Thee, pardon all our sins, and by Thy heavenly grace raise aloft our hearts to Thee."

7. "That when Thou dost unexpectedly begin to shine in splendor on a cloud as judge, Thou mayest remit the punishments due, and restore our lost crowns." Et tunc videbunt Filium hominis venientem in nube cum potestate magna, et majestate (Luke 21, 27).

WHITSUNTIDE

67 *Veni, Sancte Spiritus*

VENI, Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.
Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.

HOLY SPIRIT, come and shine
On our souls with beams divine,
Issuing from Thy radiance bright.
Come, O Father of the poor,
Ever bounteous of Thy store,
Come, our hearts' unfailing light.

[2] Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

Come, Consoler, kindest, best,
Come, our bosom's dearest guest,
Sweet refreshment, sweet repose.

In labore requies,
In æstu temperies,
In fletu solatium.

Rest in labor, coolness sweet,
Tempering the burning heat,
Truest comfort of our woes.

[3] O lux beatissima,
Reple cordis intima
Tuorum fidelium.
Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

O divinest light, impart
Unto every faithful heart
Plenteous streams from love's bright flood.
But for Thy blest Deity,
Nothing pure in man could be;
Nothing harmless, nothing good.

[4] Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.
Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Wash away each sinful stain;
Gently shed Thy gracious rain
On the dry and fruitless soul.
Heal each wound and bend each will,
Warm our hearts benumbed and chill,
All our wayward steps control.

[5] Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.
Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

Unto all Thy faithful just,
Who in Thee confide and trust,
Deign the sevenfold gift to send.
Grant us virtue's blest increase,
Grant a death of hope and peace,
Grant the joys that never end.

Author: Probably by Pope Innocent III (1161-1216). Meter: Trochaic dimeter catalectic. Translation by Father Aylward, O.P. There are about forty translations; of these Father Caswall's is the most widely used. There are six translations in the *Annus Sanctus*. Liturgical Use: Sequence for Whitsunday and throughout the octave. In medieval times the *Veni Sancte Spiritus* was known as "The Golden Sequence." In the opinion of critics it is justly regarded as one of the greatest masterpieces of sacred Latin poetry. Trench considers it the loveliest of all the hymns in the whole circle of sacred Latin poetry, and adds that it could only have been composed by one who had been acquainted with many sorrows, and also with many consolations (*Sacred Latin Poetry*, p. 195). "The Sequence for Whitsunday," says Dr. Gihr, "can have come but from a heart wholly inflamed with the fire of the Holy Ghost. It is

an incomparable hymn, breathing of the sweetness of Paradise, and regaling us with heaven's sweetest fragrance. Only the soul buried in deep recollection can suspect and taste the wealth of deep thought and affections this Pentecost hymn contains, and that, too, in a form remarkable as much for beauty as for brevity'' (*The Holy Sacrifice of the Mass,* p. 464). There is an article on the *Veni Sancte Spiritus,* in the *Cath. Encycl.*

In studying this hymn the richness of the rhyme is deserving of special note. In each of the six-line stanzas, lines 1 and 2, 3 and 6, 4 and 5 rhyme; and every third line throughout the hymn ends in *ium.*

The introductory and thrice repeated *Veni* in the first stanza is expressive of the intense longing of a world-buffeted, sin-harried soul for the advent of the ''best consoler.'' The similar repetition of the verb *Da* in the closing stanza is equally expressive of earnestness and of loving confidence in the ''giver of gifts.''

1. ''Come Holy Spirit, and send forth from heaven the ray of Thy light. Come, Father of the poor; come, giver of gifts; come, light of hearts.'' *Pater pauperum,* i.e., the poor in spirit (Matt. 5, 3) who may either be destitute of the goods of this world, or detached from them, ''as having nothing, and possessing all things'' (II Cor. 6, 10). *Dator munerum:* The Holy Spirit is the dispenser of the countless gifts or graces which Christ merited for us.

2. ''Thou best consoler, sweet guest of the soul, sweet coolness: in labor, rest; in heat, refreshment; in tears, solace.'' *Consolator,* the Latin rendering of the Greek *Paraclitus,* consoler, comforter.

3. ''O most blessed Light, fill Thou the inmost recesses of the hearts of Thy faithful! Without Thy divine assistance there is nothing in man, nothing harmless.''

4. ''Cleanse what is base, bedew what is parched, heal what is wounded; bend what is rigid, warm what is chilled, guide what is astray.'' *Lava,* wash—by Baptism and Penance; *riga,* bedew with Thy grace; *sana,* heal what is wounded by sin; *flecte,* bend what is fixed—the stubborn will; *fove,* warm what is cold—our hearts; *rege,* guide sinners.

5. "Give to Thy faithful confiding in Thee Thy sevenfold gifts. Give them the reward of virtue; give them the death of safety (a happy death); give them eternal joy." *Sacrum septenarium,* the sacred sevenfold gifts, viz., wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord (cf. Is. 11, 2-3).

68 *Veni Creator Spiritus*

VENI Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

CREATOR-SPIRIT, all-Divine,
Come, visit every soul of Thine,
And fill with Thy celestial flame
The hearts which Thou Thyself didst frame.

[2] Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis unctio.

O gift of God, Thine is the sweet
Consoling name of Paraclete—
And spring of life and fire and love
And unction flowing from above.

[3] Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

The mystic sevenfold gifts are Thine,
Finger of God's right hand divine;
The Father's promise sent to teach
The tongue a rich and heavenly speech.

[4] Accende lumen sensibus:
Infunde amorem cordibus:
Infirma nostri corporis
Virtute firmans perpeti.

Kindle with fire brought from above
Each sense, and fill our hearts with love;
And grant our flesh, so weak and frail,
The strength of Thine which cannot fail.

[5] Hostem repellas longius,
Pacemque dones protinus:
Ductore sic te prævio,
Vitemus omne noxium.

Drive far away our deadly foe,
And grant us Thy true peace to know;
So we, led by Thy guidance still,
May safely pass through every ill.

[6] Per te sciamus da Patrem,	To us, through Thee, the grace be shown
Noscamus atque Filium;	To know the Father and the Son;
Teque utriusque Spiritum	And Spirit of Them both, may we
Credamus omni tempore.	Forever rest our faith in Thee.
[7] Deo Patri sit gloria,	To Sire and Son be praises meet,
Et Filio, qui a mortuis	And to the Holy Paraclete;
Surrexit, ac Paraclito,	And may Christ send us from above
In sæculorum sæcula.	That Holy Spirit's gift of love.

AUTHOR: Probably by Rabanus Maurus (776-856). METER: Iambic dimeter. TRANSLATION by Father Aylward, O.P. There are about sixty translations, eight of which are in the *Annus Sanctus.* LITURGICAL USE: Hymn for Vespers and Terce on Whitsunday and throughout the octave. Terce (the 3d hour, 9:00 A. M.) was the hour on which the Holy Ghost descended upon the Apostles (Acts 2, 15). The hymn is used on many other solemn occasions in liturgical and extra-liturgical functions as an invocation to the Holy Spirit. With the exception of the *Te Deum,* there is probably no other hymn so extensively used in the Church as the *Veni Creator Spiritus.*

The authorship has been variously ascribed to Rabanus Maurus, Charlemagne, St. Ambrose, and to St. Gregory the Great. Read the articles on the *Veni Creator Spiritus, Paraclete,* and on *Holy Ghost,* in the *Cath. Encycl.*

1. "Come, Creator Spirit, visit the souls of Thy children, and fill with heavenly grace the hearts which Thou hast made." *Creator:* The three Divine Persons concur equally in their external operation; thus the Father created, the Son created, and the Holy Ghost created.

2. "Thou who art called the Paraclete, the gift of God most high, the living fountain, fire, love, and spiritual unction." *Paraclitus:* the Paraclete, the Holy Spirit; a Greek word signifying—the consoler, comforter. In the Scriptures the word occurs only in St. John 14, 16; 14, 26; 15, 26; 16, 7. *Donum:* The Holy Spirit is called the "gift of God most high." To receive the gift of the Holy Ghost (Acts 2, 38) is equivalent to receiving the Holy Ghost with

His gifts. *Fons vivus:* Sed aqua, quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam (John 4, 14). *Ignis:* Earthly fire illuminates, enkindles, consumes, and purifies from dross; so too, in its nature, is the fire of the Holy Spirit—enlightening, love-enkindling, sin-destroying, and purifying. This fire manifests itself in works of charity, and especially in preaching with zeal and fervor the word of God. *Caritas:* Deus caritas est, et qui manet in caritate, in Deo manet, et Deus in eo (I John 4, 16). *Spiritalis* = Spiritualis; The grace of God is called unction or anointing because the effects produced by it in the spiritual order are analogous to those produced by ointment in the natural order. It cools, refreshes, exhilarates, strengthens, heals, enriches, etc.

3. "Thou art sevenfold in Thy gifts, the finger of the Father's right hand; Thou art the express promise of the Father, endowing tongues with speech." *Septiformis:* The seven gifts of the Holy Ghost are enumerated by the Prophet Isaias: Et requiescet super eum spiritus Domini; spiritus sapientiæ et intellectus, spiritus consilii et fortitudinis, spiritus scientiæ et pietatis, et replebit eum spiritus timoris Domini (Is. 11, 2-3). *Digitus Dei:* The Holy Spirit is called the "finger of God" as may be seen from the following parallel passages: Si in digito Dei ejicio dæmonia (Luke 11, 20). Si autem ego in Spiritu Dei ejicio dæmones (Matt. 12, 28). *Rite,* explicit, distinctly stated. *Promissum, i* = promissio. Et ego mitto promissum Patris mei in vos (Luke 24, 49). Sed expectarent promissionem Patris (Acts 1, 4). *Sermone:* A reference to the gift of tongues (Acts 2, 4).

4. "Enkindle Thy light within our minds, infuse Thy love into our hearts; strengthen the weakness of our flesh by Thy never-failing power."

5. "Drive far away our enemy, and forthwith grant us peace; so that while Thou leadest the way as our guide, we may avoid everything harmful."

6. "Grant that through Thee we may know the Father; through Thee, the Son; and may we ever believe in Thee, the Spirit of Them both."

69 *Jam Christus astra ascenderat*

JAM Christus astra ascenderat,
Reversus unde venerat,
Patris fruendum munere
Sanctum daturus Spiritum.

NOW Christ, ascending whence He came,
Had mounted o'er the starry frame,
The Holy Ghost on man below,
The Father's promise, to bestow.

2 Solemnis urgebat dies,
Quo mystico septemplici
Orbis volutus septies,
Signat beata tempora.

The solemn time was drawing nigh,
Replete with heav'nly mystery,
On seven days' sevenfold circles borne,
That first and blessèd Whitsun-morn.

3 Cum lucis hora tertia
Repente mundus intonat,
Apostolis orantibus
Deum venire nuntiat.

When the third hour shone all around,
There came a rushing mighty sound,
And told the Apostles, while in prayer,
That, as was promised, God was there.

4 De Patris ergo lumine
Decorus ignis almus est,
Qui fida Christi pectora
Calore Verbi compleat.

Forth from the Father's light it came,
That beautiful and kindly flame:
To fill with fervor of His word
The spirits faithful to their Lord.

5 Impleta gaudent viscera,
Afflata sancto Spiritu,
Vocesque diversas sonant,
Fantur Dei magnalia.

With joy the Apostles' breasts are fired,
By God the Holy Ghost inspired:
And straight, in divers kinds of speech,
The wondrous works of God they preach.

6 Notique cunctis Gentibus,
Græcis, Latinis, Barbaris,
Simulque demirantibus,
Linguis loquuntur omnium.

To men of every race they speak,
Alike Barbarian, Roman, Greek:
From the same lips, with awe and fear,
All men their native accents hear.

[7] Judæa tunc incredula, Vesana torvo spiritu, Madere musto sobrios Christi fideles increpat.	But Juda's sons, e'en faithless yet, With mad infuriate rage beset, To mock Christ's followers combine, As drunken all with new-made wine.
[8] Sed editis miraculis Occurrit et docet Petrus, Falsum profari perfidos, Joele teste comprobans.	When lo! with signs and mighty deeds, Stands Peter in the midst, and pleads; Confounding their malignant lie By Joel's ancient prophecy.
[9] Deo Patri sit gloria, Et Filio, qui a mortuis Surrexit, ac Paraclito, In sæculorum sæcula.	To God the Father let us sing, To God the Son, our risen King, And equally let us adore The Spirit, God forevermore.

AUTHOR: Ambrosian, 4th cent. METER: Iambic dimeter. TRANSLATION: First four stanzas by J. M. Neale; remainder by G. H. Palmer and J. W. Doran. There are about fifteen translations, three of which are in the *Annus Sanctus*. LITURGICAL USE: Hymn for Matins on Whitsunday and throughout the octave. The hymn is a metrical setting of Acts 2, 1-16.

1. "Christ had already ascended on high, returning whence He came, that He might send the Holy Spirit, who was to be received as the gift of the Father." *Fruendum:* fut. part. of *fruor,* signifying one who or that which is to be enjoyed; here rather in the sense of "to be imparted." *Munere,* by the liberality, generosity, etc. The Holy Ghost proceeds from the Father and the Son, and was sent by the Father and the Son.

2. "The solemn day drew nigh, on which the earth, having revolved seven times in the mystical sevenfold, announces the blessed time." *Dies,* Pentecost. *Septemplici* = hebdomas, a period of seven days. It is styled mystical because of the well known mysterious significance of the number seven. The meaning of the stanza is that seven times seven revolutions of the earth take place between Easter and Pentecost. The Pentecost of the Jews was celebrated on the fiftieth day after the Passover or Jewish

Easter. The Easter and Pentecost of the Jews were figures of the Christian festivals. The Pentecost of the Old Law was the festival on which was celebrated the "ingathering" of, and also the thanksgiving for the harvest (cf. Ex. 34, 22; Deut. 16, 9-10). See also the article on *Whitsunday,* in the *Cath. Encycl.*

> Behold the appointed morn appear
> In solemn mystery sublime!
> Seven times sevenfold this earthly sphere
> Revolving, marked the blessed time.
> —*J. D. Chambers.*

3. "When at the third hour of day the whole world suddenly resounds, and announces to the praying Apostles that God is come." *Deum* = Spiritum Sanctum.

4. "Of the Father's light, therefore, is that beauteous, kindly flame, which fills with the fervor of the Word the hearts of those believing in Christ." *Fidus* is generally followed by the dative, but in poetry also by the genitive. Or, *fida pectora,* Christ's faithful souls. *Calore verbi:* This may be interpreted as in Neale's version, viz. "To fill with fervor of His word." It would then refer to the gift of fervid eloquence with which the Apostles were endowed. Or *Verbum* might preferably be rendered: the Word, the eternal Son of God. Note the following:

> To warm each faithful breast below
> With Christ, the Lord's all-quickening glow.
> —*Father Aylward.*

5. "Filled therewith (sc. *calore verbi*), their hearts, inspired by the Holy Ghost, rejoice, and speaking divers tongues, they proclaim the wondrous works of God."

6. "At one and the same time, they (each one) spoke to the astonished people in the tongues of all, and they were understood by all, Greeks, Romans, and Barbarians." *Noti* (*sunt*). *Cunctis,* etc., are in the dative with the passive, not the ablative. Read the article on *Tongues, Gift of,* in the *Cath. Encycl.*

7. "Then faithless Judea, rendered insane by its savage spirit, accuses the sober, faithful followers of Christ of being drunk with new wine." *Judæa,* i.e., the Jews.

8. "But by the miracles wrought, Peter opposes them, and shows that the perfidious Jews speak falsely, proving it by the testimony of Joel" (cf. Joel 2, 28).

70 *Beata nobis gaudia*

BEATA nobis gaudia
Anni reduxit orbita,
Cum Spiritus Paraclitus
Illapsus est Apostolis.

ROUND roll the weeks our hearts to greet,
With blissful joy returning;
For lo! the Holy Paraclete
On twelve bright brows sits burning:

[2] Ignis vibrante lumine
Linguæ figuram detulit,
Verbis ut essent profluı,
Et caritate fervidi.

With quivering flame He lights on each,
In fashion like a tongue, to teach
That eloquent they are of speech,
Their hearts with true love yearning.

[3] Linguis loquuntur omnium,
Turbæ pavent Gentilium:
Musto madere deputant,
Quos Spiritus repleverat.

While with all tongues they speak to all,
The nations deem them maddened,
And drunk with wine the Prophets call,
Whom God's good Spirit gladdened;

[4] Patrata sunt hæc mystice,
Paschæ peracto tempore,
Sacro dierum circulo,
Quo lege fit remissio.

A marvel this—in mystery done—
The holy Paschaltide outrun,
By numbers told, whose reckoning won
Remission for the saddened.

[5] Te nunc Deus piissime
Vultu precamur cernuo,
Illapsa nobis cœlitus
Largire dona Spiritus.

O God most Holy, Thee we pray,
With reverent brow low bending,
Grant us the Spirit's gifts to-day—
The gifts from heaven descending;

[6] Dudum sacrata pectora
Tua replesti gratia:
Dimitte nostra crimina,
Et da quieta tempora.

And, since, Thy grace hath deigned to bide
Within our breasts once sanctified,
Deign, Lord, to cast our sins aside,
Henceforth calm seasons sending.

[7] Deo Patri sit gloria,	To God the Father, laud and praise,
Et Filio, qui a mortuis	Praise to the Son be given;
Surrexit, ac Paraclito,	Praise to the Spirit of all grace,
In sæculorum sæcula.	The fount of graces seven—
	As was of old, all worlds before,
	Is now and shall be evermore,
	When time and change are spent and o'er—
	All praise in earth and heaven.

AUTHOR: Ascribed to St. Hilary, Bishop of Poitiers (d. 368), but on insufficient evidence. METER: Iambic dimeter. TRANSLATION by W. J. Blew. There are about twenty translations. The *Annus Sanctus* contains three translations, and a fragment of a fourth. LITURGICAL USE: Hymn for Lauds on Whitsunday and throughout the octave.

1. "The circle of the year has again brought back to us blessed joys, when the Spirit, the Comforter, came down upon the Apostles."

2. "The fire with tremulous flame assumed the shape of a tongue, that they might be eloquent in speech and fervent in charity." Et apparuerunt illis dispertitæ linguæ tamquam ignis, seditque supra singulos eorum (Acts 2, 3).

3. "Speaking in the tongues of all, the multitudes of the Gentiles are amazed: they deemed as drunk with new wine, those whom the Holy Ghost had filled."

4. "These things were wrought mystically, when the Paschal time was completed, in the sacred circle of days in which by law remission occurred." *Circulo* = numero, as in the Original Text. *Remissio:* The allusion is to the *annus remissionis* (Ezech. 46, 17), or Year of Jubilee, which in the Old Law occurred every fifty years (cf. Lev. 25). During the Year of Jubilee, debts were remitted, slaves liberated, etc. Read the article on *Jubilee,* in the *Cath. Encycl.* Read also the article on *Sabbatical Year,* as both are referred to in Lev. 25.

5. "With bowed heads, we now beseech Thee, O most loving God, to bestow upon us the gifts of the Holy Ghost, which were sent down from heaven." *Largire,* imper. of *largior.*

6. "Formerly Thou didst fill with Thy grace sacred breasts; pardon now our sins and grant us peaceful days." The first two lines of this stanza may refer either to our own breasts sanctified in Baptism, or to the breasts of the Apostles which were sanctified in so wondrous a manner on the day of Pentecost. Note the elaborate English doxology.

Trinity Sunday

71 *O lux beata Trinitas*

O LUX beata Trinitas,
Et principalis Unitas,
Jam sol recedet igneus,
Infunde lumen cordibus.

O TRINITY of blessèd light,
O Unity of princely might,
The fiery sun now goes his way;
Shed Thou within our hearts Thy ray.

[2] Te mane laudum carmine,
Te deprecemur vespere:
Te nostra supplex gloria
Per cuncta laudet sæcula.

To Thee our morning song of praise,
To Thee our evening prayer we raise;
Thy glory suppliant we adore
Forever and forevermore.

[3] Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Et nunc et in perpetuum.

All laud to God the Father be;
All praise, Eternal Son, to Thee;
All glory, as is ever meet,
To God the Holy Paraclete.

Liturgical Use: Vespers hymn for the Feast of the Most Holy Trinity. The Roman Breviary text of this hymn is the same as that of the Vespers hymn for Saturday, No. 29, with the substitution of *amorem* for *lumen* in l. 4. The text given above is the Original Text with a translation of the same by J. M. Neale. Compare the above Latin text with the Revised Text, hymn 29.

72 *Summæ Parens clementiæ*

SUMMÆ Parens clementiæ,
Mundi regis qui machinam,
Unius et substantiæ,
Trinusque personis Deus,

O GOD, by whose command is swayed
This ordered world which Thou hast made;
Parent of heavenly clemency,
In nature One, in persons Three;

²Da dexteram surgentibus, Exurgat ut mens sobria, Flagrans et in laudem Dei Grates rependat debitas.	Assist us while our minds we raise, Inflamed with Thy immortal praise; That with our sober thoughts, we may Forever our thanksgiving pay.
³Deo Patri sit gloria, Natoque Patris unico, Cum Spiritu Paraclito, In sempiterna sæcula.	May age by age Thy wonders tell, Eternal praise Thy works reveal, And sing with the celestial host The Father, Son, and Holy Ghost.

LITURGICAL USE: Hymn for Matins on the Feast of the Most Holy Trinity. TRANSLATION in the *Primer, 1706*, probably by John Dryden. This hymn is a cento from hymns already treated. The first stanza is from Hymn 21; the second, from Hymn 20.

73 *Tu, Trinitatis Unitas*

TU, Trinitatis Unitas, Orbem potenter quæ regis, Attende laudis canticum, Quod excubantes psallimus.	O THOU, who dost all nature sway, Dread Trinity in Unity, Accept the trembling praise we pay To Thy eternal majesty.
²Ortus refulget lucifer, Præitque solem nuntius: Cadunt tenebræ noctium: Lux sancta nos illuminet.	The star that heralds in the dawn Is slowly fading in the skies; The darkness melts—O Thou true Light, Upon our darkened souls arise.
³Deo Patri sit gloria, Ejusque soli Filio, Cum Spiritu Paraclito, Nunc et per omne sæculum.	To God the Father glory be, And to the sole-begotten Son, And Holy Ghost co-equally, While everlasting ages run.

LITURGICAL USE: Hymn for Lauds on the Feast of the Most Holy Trinity. TRANSLATION by Father Caswall. This hymn is a cento from hymns already treated. The first stanza is from Hymn 19; the second, from Hymn 20.

74 *O Deus, ego amo te*

O DEUS, ego amo te,
Nec amo te, ut salves me,
Aut quia non amantes te
Æterno punis igne.

MY God, I love Thee, not because
I hope for heaven thereby;
Nor yet since they who love Thee not
Must burn eternally.

[2] Tu, tu, mi Jesu, totum me
Amplexus es in cruce;
Tulisti clavos, lanceam,
Multamque ignominiam,

Thou, O my Jesus, Thou didst me
Upon the Cross embrace;
For me didst bear the nails and spear,
And manifold disgrace;

[3] Innumeros dolores,
Sudores, et angores,
Et mortem, et hæc propter me,
Ac pro me peccatore.

And griefs and torments numberless,
And sweat of agony;
E'en death itself; and all for one
Who was Thine enemy.

[4] Cur igitur non amem te,
O Jesu amantissime,
Non, ut in cœlo salves me,
Aut ne æternum damnes me,

Then why, O blessèd Jesus Christ,
Should I not love Thee well,
Not for the sake of winning heaven,
Or of escaping hell;

[5] Nec præmii ullius spe,
Sed sicut tu amasti me?
Sic amo et amabo te,
Solum quia Rex meus es,
Et solum quia Deus es.

Not with the hope of gaining aught,
Not seeking a reward;
But as Thyself hast lovèd me,
O ever-loving Lord?

E'en so I love Thee, and will love,
And in Thy praise will sing,
Solely because Thou art my God,
And my eternal King.

AUTHOR: St. Francis Xavier (1506-1552). "It seems fairly certain that the original was a Spanish or Portuguese sonnet, and was written by St. Francis Xavier in the East Indies about 1546" (*Dict. of Hymnology*, p. 1679). There are several Latin versions; the author of the above version is not known. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are about twenty-five translations.

Although this hymn is not found in the Breviary or Missal it is deservedly very popular. There is an article on *O Deus ego amo te* in the *Cath. Encycl.* The article treats of two Latin hymns beginning with the same first line; both hymns are attributed to St. Francis Xavier. Of these hymns Dr. Duffield says: "They are transfused and shot through by a personal sense of absorption into the divine love, which has fused and crystallized them in its fiercest heat." And to their author, he pays this beautiful tribute: "It is impossible to study his life without a conviction there was in it a devout and gallant purpose to bless the world . . . . And in the two hymns which bear his name we are able to discover that fine attar which is the precious residuum of many crushed and fragrant aspirations, which grew above the thorns of sharp trial and were strewn at last upon the wind-swept beach of that poor Pisgah island from which he truly beheld the distant Land" (*Latin Hymn-Writers and Their Hymns,* pp. 298-315). The hymn offers no difficulty to the translator.

Corpus Christi

PRELIMINARY OBSERVATIONS

The next five hymns are the great Eucharistic hymns of St. Thomas Aquinas (1227-1274). They were written at the request of Pope Urban IV, on the occasion of the institution of the Feast of Corpus Christi in 1264. The hymns of the Angelic Doctor are remarkable for their smoothness and clearness, and for their logical conciseness and dogmatic precision. They are pervaded throughout by a spirit of the profoundest piety so characteristic of the Angel of the Schools. It is fitting that a great Doctor of the Church and a great Saint should have confined his hymn-writing to a single subject, and that, the sweetest and profoundest of all subjects, the Most Holy Sacrament of the Altar.

The hymns taken collectively contain an admirable summary of the Catholic doctrine of the Holy Eucharist. "The *Lauda Sion,*" says Archbishop Bagshawe, is in itself "a condensed compendium of exact theology" (*Breviary*

Hymns and Missal Sequences, Preface). Several of the clear-cut, doctrinal statements that are found in the *Lauda Sion* occur again and again in the other hymns. To obviate repetitions in the Notes, and to afford additional aids to the proper understanding of the hymns, the following doctrinal statements from authoritative sources may be found useful:

1. "It has always been believed in the Church of God that immediately after the consecration, the true Body of Our Lord and His true Blood exist under the species of bread and wine, together with His Soul and Divinity: the Body under the species of bread, and the Blood under the species of wine, by force of the words; but the Body under the species of wine, and the Blood under the species of bread, and the Soul under both by force of the natural connection and concomitance by which the parts of the Lord Christ, who rose from the dead to die no more, are linked together: and the Divinity by reason of Its admirable Hypostatic Union with the Body and Soul. Wherefore it is most true that there is as much contained under either species as under both, for Christ exists whole and entire under the species of bread, and under every part of the species, whole too and entire under the species of wine and under its parts" (Council of Trent, Sess. 13, Ch. 3. Quoted from the *Outlines of Dogmatic Theology,* by Father Hunter, S.J. Vol. 3, p. 258).

2. The following is from the Profession of Faith of Pope Pius IV, which was drawn up shortly after the conclusion of the Council of Trent: "I profess . . . . that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament" (From Father Devine's *The Creed Explained,* p. 55).

3. "Since the species of bread and wine are not the

proper, but only the assumed species of the Body and Blood of Christ, what is done to the species cannot therefore be said to be done to the Body and Blood of Christ itself. If, for instance, the former are divided or broken, the Body of Christ is not thereby divided or broken. But as the Body of Christ exists permanently under the species, and is really present wherever the species are, it is actually *borne from place to place,* as are the species. We may rightly say, however, that the Sacrament is broken (*fracto demum sacramento*); for the species are an essential part of the Sacrament" (Father Wilmer's *Handbook of the Christian Religion,* p. 334).

4. "Every day the Eucharistic mysteries place Our Lord in a state analogous to that which He took upon Himself in the Incarnation. The Eucharistic species subsist independently of their proper substance, as the human nature of the Word Incarnate subsisted independently of His natural personality. . . . Not without reason does the Church, in her offices and Eucharistic hymns, constantly bring these two mysteries together, the Incarnation and Transubstantiation" (From *The Eucharistic Life of Christ,* in Father Matthew Russell's *Jesus Is Waiting,* p. 87). The following paragraph expresses briefly and authoritatively the teaching of the Church concerning the Incarnation and the Person of Christ.

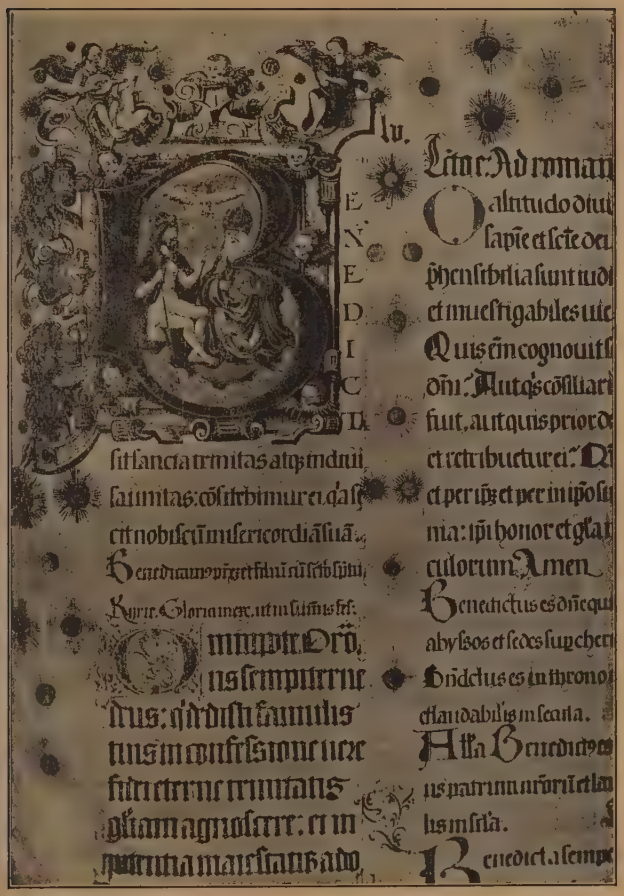
5. "But it is also necessary for eternal salvation, that he also believe faithfully the Incarnation of our Lord Jesus Christ. Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and man. He is God of the substance of His Father, begotten before the world; and He is man of the substance of His Mother, born in the world. Perfect God and perfect man; of rational soul and human flesh subsisting. Equal to the Father according to His Divinity; less than the Father according to His humanity. Who, although He is both God and man, yet He is not two, but one Christ. One, not by the conversion of the Godhead into flesh, but by the assuming of human nature unto God. One altogether, not by confusion of substance, but by unity of person. For as the rational soul and the body constitutes one man, so God and

man is one Christ'' (From the *Creed of St. Athanasius*). Such was the Christ who was born for us at Bethlehem; the Good Shepherd who sought out the lost sheep of the house of Israel; the great High Priest who gave Himself to His disciples with His own hands at the Last Supper; and who as Priest and Victim offered Himself on Calvary, and daily offers Himself on countless altars from the rising till the setting of the sun.

6. ''Christ is entirely present under each species and under each particle of either species. Christ is *entirely* present—with His flesh and blood, His body and soul, His manhood and Godhead *under each species.* Christ gave His disciples the same body that He possessed, and on our altars bread is changed into the same body which is now glorified in heaven; for the words: This is My body, would not be true, unless the bread were changed into the *living body of Christ* as it now exists. So, too, the wine is changed into the blood of the living Christ. But where the *body* of the living Christ is there is also His blood, and His soul, and divinity; and where His *blood* is there is also His body, soul, and divinity—the entire Christ.'' ''Christ is wholly present in *each particle of either species* so that he who receives one particle of the host receives the whole Christ'' (Wilmer's *Handbook,* p. 334).

7. The parallel passages in the Scriptures referring directly to the Institution of the Holy Eucharist are the following: St. Matt. 26, 26-28; St. Mark 14, 22-24; St. Luke 22, 19-20; St. Paul I Cor. 11, 23-25. The following is from St. Luke: ''And taking bread, he gave thanks, and broke, and gave to them, saying: This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.'' See also the words of promise (St. John 6, 48-59) which were uttered by Our Lord about one year before the institution of the Holy Eucharist.

8. *Types:* By types, in the Scriptures, are meant such persons and things in the Old Law as prefigured persons and things in the New. The Old Law itself and the various sacrifices it prescribed were but the types or shadows, not



Missale Einsiedlense—16th Century, 180 pages (Codex Msc. 104). Photo-reproduction from the original in the Abbey of Maria Einsiedeln shows "Initium Introitus SS. Trinitatis." The miniature of the Holy Trinity done in strikingly rich colors and set within an initial which is carried out in gold. all against a highly decorative red and blue background in connection with the appropriately ornate, yet legible, text emphasizes the beauty and perfection of the illuminator's art at that time.

the reality, of future good things promised (cf. Heb. 10, 1-19). The principal types mentioned in the hymns are:

(a) The Paschal Lamb (Exod. 12). The Paschal Lamb is the most expressive type or figure of Christ mentioned in the Old Testament. It was slain the day before the Passover; it was to be without blemish; it was to be offered to God and then eaten; not a bone of it was to be broken; its blood sprinkled on the door-posts of the Israelites preserved them from temporal death, as Christ's Blood shed on the Cross preserves us from eternal death. It might also be noted that a lamb is remarkable for its gentleness; it submits to unmerited suffering without complaint (Is. 53, 7; Acts 8, 32); in the Old Law it was slain for sins not its own; Christ is the Lamb of God who taketh away the sins of the world (cf. John 1, 29-36); He is the Lamb which was slain from the beginning of the world (Apoc. 13, 8), i.e., in the foreknowledge of God.

(b) Manna: (Exod. 16). Manna was the miraculous bread of the Israelites during their forty years' sojourn in the desert; it came down from heaven every morning, and it was consumed in the morning; it was small and white; and such was its nature that "neither had he more that had gathered more, nor did he find less that had provided less" (Exod. 16, 18).

(c) Isaac (Gen. 22). Isaac was a type of Christ in that he was the well beloved and only-begotten son of his father Abraham; He carried on his shoulders the wood on which he was to be sacrificed; he was an obedient and willing victim; his life, as recorded in Gen. 15-35, pictures him as pre-eminently a man of peace, whose willing sacrifice on Mount Moria was typical of the greater Sacrifice on Mount Calvary.

(d) Azymes (Exod. 12-13). The azyme-bread was unleavened bread prescribed by the Mosaic Law for the Feast of the Passover. There was also a Feast of the Azymes (of the Unleavened Bread) which continued for seven days. The Azymes and Passover were practically one and the same feast. Unleavened bread is a type of sincerity, truth, moral integrity, exemption from the corrupting leaven of sin, etc. (cf. I Cor. 5, 8).

9. In the *Cath. Encycl.*, read the following articles: *Corpus Christi; Eucharist; Pasch; Supper, Last; Azymes; Lamb, Paschal; Manna; Isaac; Types in Scripture;* and the beginning of each of the two articles on *Host.*

The same work contains seven articles on the hymns of St. Thomas. These articles, listed under the following titles, are from the pen of the eminent hymnologist, the Rt. Rev. Monsignor H. T. Henry, Litt.D.: *Lauda Sion, Adoro Te Devote, Sacris Solemniis, Pange Lingua, Tantum Ergo, Verbum Supernum,* and *O Salutaris.* Monsignor Henry's *Eucharistica* contains translations of all these hymns and devotes to them more than thirty pages of comment.

75 *Lauda Sion Salvatorem*

LAUDA Sion Salvatorem,
Lauda ducem et pastorem,
In hymnis et canticis.
Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.

PRAISE, O Sion, praise thy Saviour,
Shepherd, Prince, with glad behavior,
Praise in hymn and canticle:
Sing His glory without measure,
For the merit of your Treasure
Never shall your praises fill.

[2] Laudis thema specialis,
Panis vivus et vitalis
Hodie proponitur.
Quem in sacræ mensa cœnæ
Turbæ fratrum duodenæ
Datum non ambigitur.

Wondrous theme of mortal singing,
Living Bread and Bread life-bringing,
Sing we on this joyful day:
At the Lord's own table given
To the twelve as Bread from Heaven,
Doubting not we firmly say.

[3] Sit laus plena, sit sonora,
Sit jucunda, sit decora,
Mentis jubilatio.
Dies enim solemnis agitur,
In qua mensæ prima recolitur
Hujus institutio.

Sing His praise with voice sonorous;
Every heart shall hear the chorus
Swell in melody sublime:
For this day the Shepherd gave us
Flesh and Blood to feed and save us,
Lasting to the end of time.

[4] In hac mensa novi Regis,
Novum Pascha novæ legis,
Phase vetus terminat.
Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

At the new King's sacred table,
The new Law's new Pasch is able
To succeed the ancient Rite:
Old to new its place hath given,
Truth has far the shadows driven,
Darkness flees before the Light.

[5] Quod in cœna Christus gessit,
Faciendum hoc expressit
In sui memoriam.
Docti sacris institutis,
Panem, vinum in salutis
Consecramus hostiam.

And as He hath done and planned it—
"Do this"—hear His love command it,
"For a memory of me."
Learnèd, Lord, in Thy own science,
Bread and wine, in sweet compliance,
As a Host we offer Thee.

[6] Dogma datur Christianis,
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa firmat fides,
Præter rerum ordinem.

Thus in faith the Christian heareth:
That Christ's Flesh as bread appeareth,
And as wine His Precious Blood:
Though we feel it not nor see it,
Living Faith that doth decree it
All defects of sense makes good.

[7] Sub diversis speciebus,
Signis tantum, et non rebus,
Latent res eximiæ.
Caro cibus, sanguis potus:
Manet tamen Christus totus,
Sub utraque specie.

Lo! beneath the species dual
(Signs not things), is hid a jewel
Far beyond creation's reach!
Though His Flesh as food abideth,
And His Blood as drink—He hideth
Undivided under each.

[8] A sumente non concisus,
Non confractus, non divisus:
Integer accipitur.
Sumit unus, sumunt mille:
Quantum isti, tantum ille:
Nec sumptus consumitur.

Whoso eateth It can never
Break the Body, rend or sever;
Christ entire our hearts doth fill:
Thousands eat the Bread of Heaven,
Yet as much to one is given:
Christ, though eaten, bideth still.

[9] Sumunt boni, sumunt mali:
Sorte tamen inæquali,
Vitæ, vel interitus.
Mors est malis, vita bonis:
Vide paris sumptionis,
Quam sit dispar exitus.

Good and bad, they come to greet Him:
Unto life the former eat Him,
And the latter unto death;
These find death and those find heaven;
See, from the same life-seed given,
How the harvest differeth!

[10] Fracto demum Sacramento
Ne vacilles, sed memento,
Tantum esse sub fragmento,
Quantum toto tegitur.
Nulla rei fit scissura:
Signi tantum fit fractura:
Qua nec status, nec statura
Signati minuitur.

When at last the Bread is broken,
Doubt not what the Lord hath spoken:
In each part the same love-token,
The same Christ, our hearts adore:
For no power the Thing divideth—
'Tis the symbols He provideth,
While the Saviour still abideth
Undiminished as before.

[11] Ecce panis angelorum,
Factus cibus viatorum:
Vere panis filiorum,
Non mittendus canibus.
In figuris præsignatur,
Cum Isaac immolatur:
Agnus Paschæ deputatur:
Datur manna patribus.

Hail, angelic Bread of Heaven,
Now the pilgrim's hoping-leaven,
Yea, the Bread to children given
That to dogs must not be thrown:
In the figures contemplated,
'Twas with Isaac immolated,
By the Lamb 'twas antedated,
In the Manna it was known.

[12] Bone Pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.
Tu qui cuncta scis et vales:
Qui nos pascis hic mortales:
Tuos ibi commensales,
Cohæredes et sodales
Fac sanctorum civium.

O Good Shepherd, still confessing
Love, in spite of our transgressing,—
Here Thy blessèd Food possessing,
Make us share Thine every blessing
In the land of life and love:
Thou, whose power hath all completed
And Thy Flesh as Food hath meted,
Make us, at Thy table seated,
By Thy Saints, as friends be greeted,
In Thy paradise above.

See "Preliminary Observation" above. METER:

Trochaic dimeter, in great part. TRANSLATION by Monsignor Henry. There are about twenty translations, two of which are in the *Annus Sanctus.* LITURGICAL USE: Sequence for the Feast of Corpus Christi, and throughout the octave.

1. "Praise, O Sion, thy Saviour, praise thy Leader and thy Shepherd in hymns and canticles. As much as thou canst, so much darest thou, for He is above all praise, nor art thou able to praise Him enough." *Sion:* the faithful, the Church, see Glossary. *Major:* Benedicentes Dominum, exaltate illum quantum potestis: major enim est omni laude (cf. Ecclus. 43, 32-34).

2. "To-day there is given us a special theme of praise, the Bread both living and life-giving, which, it is not to be doubted, was given to the assembly of the brethren, twelve in number, at the table of the holy Supper." *Quem . . . . datum esse.* For *duodenæ* see *denus* in the Glossary.

3. "Let our praise be full and sounding; let the jubilations of the soul be joyous and becoming; for that solemn day is now being celebrated, on which is commemorated the first institution of this table." *Mensæ,* table, the Holy Eucharist.

4. "At this table of the new King, the new Pasch of the New Law puts an end to the ancient Pasch. The new supplants the old, truth puts to flight the shadow, day banishes night." *Pascha:* the Pasch, Passover (cf. Exod. 12-13). *Phase:* This is another form of *Pascha* and has the same meaning (cf. Exod. 12, 21; 34, 25; Num. 9, 4). The English word *Phase* occurs only in the Douay Bible. The expressions "The new supplants the old," etc., refer to the institution of the New Sacrifice foretold by Malachias (1, 10-11), of which the sacrifices of the Old Law were but shadows, types, and figures.

5. "What Christ did at that Supper, the same He commanded to be done in remembrance of Him. Taught by His sacred precepts, we consecrate bread and wine into the Victim of salvation."

6. "This is the dogma given to Christians, that bread is changed into Flesh and wine into Blood. What thou dost not understand, what thou dost not see, a lively faith confirms in a supernatural manner." *Præter rerum ordinem:*

In an extraordinary manner, transcending the evidences of the senses and of the intellect.

7. "Under different species (different) in externals (*signis*) only, and not in reality (*rebus*), wondrous substances lie hidden. Flesh is food, Blood is drink: nevertheless Christ remains entire under each species." The species of bread and wine differ in their external appearances, in taste, color, form, etc., but under each species there is one and the same divine substance, "Christus totus."

8. "By the recipient the whole (Christ) is received; He is neither cut, broken, nor divided. One receives Him; a thousand receive Him: as much as the thousand receive, so much does the one receive; though eaten He is not diminished."

9. "The good receive Him, the bad receive Him, but with what unequal consequences of life or death. It is death to the unworthy, life to the worthy: behold then of a like reception, how unlike may be the result!"

10. "When the Sacrament is broken, doubt not, but remember, that there is just as much hidden in a fragment, as there is in the whole. There is no division of the substance, only a breaking of the species takes place, by which neither the state nor stature of the substance signified is diminished."

11. "Lo, the Bread of Angels is made the food of earthly pilgrims: truly it is the Bread of children, let it not be cast to dogs. It was prefigured in types,—when Isaac was immolated, when the Paschal Lamb was sacrificed, when Manna was given to the fathers." *Filiorum . . . . canibus:* The *children* are the worthy; the *dogs* are the unworthy. Non est bonum sumere panem filiorum et mittere canibus (Matt. 15, 26). These words were addressed by Our Lord to the Chanaanite woman; the *children* alluded to by Christ are the Jews, the seed of Abraham; the *dogs* are the Gentiles who were so designated on account of their idolatry and other sinful practices.

12. "O Good Shepherd, True Bread, O Jesus, have mercy on us: feed us and protect us: make us see good things in the land of the living. Thou who knowest all things and

canst do all things, who here feedest us mortals, make us there be Thy guests, the co-heirs, and companions of the heavenly citizens." *Terra viventium:* Credo videre bona Domini in terra viventium (Ps. 26, 13).

76 *Pange Lingua*

PANGE lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit Gentium.

SING, my tongue, the Saviour's glory,
Of His Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

[2] Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man, with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

[3] In supremæ nocte cœnæ,
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

On the night of that Last Supper
Seated with His chosen band,
He, the Paschal victim eating,
First fulfills the Law's command:
Then as Food to all His brethren
Gives Himself with His own hand.

[4] Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made Flesh, the bread of nature
By His word to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

[5] Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

[6] Genitori, Genitoque	To the everlasting Father,
Laus et jubilatio,	And the Son who reigns on high,
Salus, honor, virtus quoque	With the Holy Ghost proceeding
Sit et benedictio:	Forth from Each eternally,
Procedenti ab utroque	Be salvation, honor, blessing,
Compar sit laudatio.	Might, and endless majesty.

See "Preliminary Observations" above. METER: Trochaic tetrameter. TRANSLATION by Father Caswall. There are about twenty-five translations, eight of which are in Mr. Shipley's *Annus Sanctus.* LITURGICAL USE: Vespers hymn on the Feast of Corpus Christi: the *Tantum Ergo* and doxology are sung during Benediction of the Blessed Sacrament. It is used also as a processional hymn on Holy Thursday, Corpus Christi, and during the Forty Hours' Adoration.

The *Pange Lingua* is pre-eminently the hymn of the Most Blessed Sacrament. It is the most beautiful of the great Eucharistic hymns of St. Thomas. "This hymn," says Dr. Neale, "contests the second place among those of the Western Church with the *Vexilla Regis,* the *Stabat Mater,* the *Jesu dulcis memoria,* the *Ad regias Agni dapes,* the *Ad Supernam,* and one or two others, leaving the *Dies Iræ* in its unapproachable glory. It has been a bow of Ulysses to translators" (*Medieval Hymns,* p. 179). The *Pange Lingua* of St. Thomas is, according to Dr. Julian—"One of the finest of medieval Latin hymns; a wonderful union of sweetness of melody with clear-cut dogmatic teaching" (*Dict. of Hymnology,* p. 878). With the addition of rhyme, St. Thomas imitates in this beautiful hymn the *Pange Lingua* of Fortunatus.

1. "Sing, O my tongue, the mystery of the glorious Body and of the precious Blood, which the King of the Gentiles, the fruit of a noble womb, shed for the redemption of the world."

2. "Given to us, and born for us of a stainless Virgin, He dwelt on earth sowing the seed of the word, and closed in a wondrous manner the days of His earthly sojourning." *Nobis datus:* Parvulus enim natus est nobis et filius datus est nobis . . . et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus Fortis, Pater futuri sæculi, Princeps pacis

(Is. 9, 6). *Sparso verbi semine:* Our Lord is the sower in the beautiful "Parable of the Sower" (Matt. 13; Mark 4; Luke 8); the *seed* is the good tidings of the kingdom of God, which Christ came on earth to sow in the hearts of men. *Miro clausit ordine;* What this "wondrous manner" was is explained in the next two stanzas.

3. "On the night of the Last Supper, reclining with His brethren—the Law having been fully complied with in regard to legal meats—with His own hands, He gives Himself as Food to the assembled twelve." *Turbæ duodenæ,* to the assembly twelve in number. For *duodenæ,* see *denus* in the Glossary. *Cibis in legalibus* (cf. Exod. 12, 3-11).

4. "The Word-made-Flesh changes by His word true bread into His Flesh; and wine becomes the Blood of Christ; and if the intellect does not grasp this, faith alone suffices to make sure the sincere heart." This stanza, on account of the many verbal and real antitheses it contains, has been "the great crux of the translator" (Neale). In the article on the *Pange Lingua* in the *Cath. Encycl.* there are seven translations of this stanza and much interesting comment. *Verbum caro:* the Incarnate Word, the God-Man, the Word-made-Flesh (cf. John 1, 1-14).

5. "Let us therefore, prostrate, adore so great a Sacrament, and let the Old Law give way to the New Ordinance; let faith supplement the weakness of the senses." *Et antiquum . . . . ritui:* and let the Old Law (with its typic sacrifices and Paschal Lamb) give way to the New Rite (in which the Lamb of God is sacrificed). *Cernui,* adj., prostrate, profoundly bowed; with deep humility.

6. "To the Father and to the Son be praise, glory, salvation, honor, power, and benediction also! and to Him proceeding from Them both be equal praise."

77 *Sacris solemniis juncta sint gaudia*

SACRIS solemniis juncta sint gaudia,
Et ex præcordiis sonent præconia;

AT this our solemn Feast,
Let holy joys abound,
And from the inmost breast
Let songs of praise resound;
Let ancient rites depart,

Recedant vetera, nova sint omnia,
Corda, voces, et opera.

And all be new around,
In ev'ry act and voice and heart.

[2] Noctis recolitur cœna novissima,
Qua Christus creditur agnum et azyma
Dedisse fratribus, juxta legitima
Priscis indulta patribus.

Remember we that eve,
When, the Last Supper spread,
Christ, as we all believe,
The lamb, with leavenless bread,
Among His brethren shared,
And thus the Law obeyed,
Of old unto their sires declared.

[3] Post agnum typicum, expletis epulis,
Corpus Dominicum datum discipulis,
Sic totum omnibus, quod totum singulis,
Ejus fatemur manibus.

The typic lamb consumed,
The legal Feast complete,
The Lord unto the Twelve
His Body gave to eat;
The whole to all, no less
The whole to each, did mete
With His own hands, as we confess.

[4] Dedit fragilibus corporis ferculum,
Dedit et tristibus sanguinis poculum,
Dicens: accipite quod trado vasculum,
Omnes ex eo bibite.

He gave them, weak and frail,
His Flesh, their food to be;
On them, downcast and sad,
His Blood bestowèd He:
And thus to them He spake,
"Receive this Cup from Me,
And all of you of this partake."

[5] Sic sacrificium istud instituit,
Cujus officium committi voluit
Solis presbyteris, quibus sic congruit,
Ut sumant, et dent ceteris.

So He this Sacrifice
To institute did will,
And charged His priests alone
That office to fulfil:
In them He did confide:
To whom pertaineth still
To take, and to the rest divide.

[6] Panis angelicus fit panis hominum;
Dat panis cœlicus figuris terminum:
O res mirabilis, manducat Dominum
Pauper, servus, et humilis.

Thus Angels' Bread is made
The Bread of man to-day:
The Living Bread from Heaven
With figures doth away:
O wondrous gift indeed!
The poor and lowly may
Upon their Lord and Master feed.

[7] Te trina Deitas unaque poscimus,
Sic nos tu visita, sicut te colimus:

O Triune Deity,
To Thee we meekly pray,
So mayst Thou visit us,

Per tuas semitas duc nos quo tendimus,	As we our homage pay;
Ad lucem, quam inhabitas.	And in Thy footsteps bright
	Conduct us on our way
	To where Thou dwell'st in cloudless light.

See "Preliminary Observations" above. METER: Asclepiadic and Glyconic. TRANSLATION, a cento based on the translation by J. D. Chambers. There are about fifteen translations, two of which are in the *Annus Sanctus*. LITURGICAL USE: Matins hymn for the Feast of Corpus Christi. The meter imitates the classical meter of Horace, but like all the hymns of St. Thomas, it is purely accentual. On account of the rhyme, the Asclepiadic lines may be conveniently divided at the cæsura.

1. "With this sacred solemnity let our joys be blended, and from our inmost heart let praises resound; let old things depart, let all be new—hearts, words, and works." *Vetera:* the olden rites, the Pasch and its attendant ceremonies; or, sin, sinful habits, the leaven of malice and wickedness (I Cor. 5, 7-8). *Nova:* let all things be new, or renewed by the grace of God.

2. "Of that night, the Last Supper is recalled to mind, at which we believe that Christ gave the lamb and the leavenless bread to His brethren, according to the legal precepts given to the ancient fathers." (cf. Exod. 12-13.)

3. "After the typic lamb, and when the meal was ended, we profess that Our Lord, with His own hands, gave His Body to His brethren; He so gave It that the whole was given to all, and the whole to each." *Totum* (sc. corpus).

4. "He gave to the weak His Body as food, and He gave to the sad the cup of His Blood, saying: Receive ye the cup which I give to you, drink ye all of it."

5. "Thus He instituted this Sacrifice (Sacrament) the administration of which He willed should be entrusted to priests alone, whom it thus behooves to receive it themselves, and to give it to others."

6. "The Bread of Angels becomes the Bread of men; the Bread of Heaven puts an end to types; O wondrous thing, the poor, the servant, and the lowly, eat their Lord!" *Panis angelicus* and *panis cœlicus* are Scriptural allusions

to the manna of old, which was a type of the Manna of the New Law. Et pluit illis manna ad manducandum, et panem cœli dedit eis. Panem angelorum manducavit homo: cibaria misit eis in abundantia (Ps. 77, 24-25).

7. "O triune Deity, we beseech Thee, that Thou visit us, as we adore Thee; lead us by Thy ways, whither we direct our steps, to the light wherein Thou dost dwell."

78 *Verbum supernum prodiens*

VERBUM supernum prodiens,
Nec Patris linquens dexteram,
Ad opus suum exiens,
Venit ad vitæ vesperam.

THE Heav'nly Word proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth
Had reached at length life's eventide.

[2] In mortem a discipulo
Suis tradendus æmulis,
Prius in vitæ ferculo
Se tradidit discipulis.

By false disciple to be given
To foemen for His Blood athirst,
Himself, the Living Bread from Heaven,
He gave to His disciples first.

[3] Quibus sub bina specie
Carnem dedit et sanguinem;
Ut duplicis substantiæ
Totum cibaret hominem.

To them He gave, in two-fold kind,
His very Flesh, His very Blood:
In love's own fulness thus designed
Of the whole man to be the food.

[4] Se nascens dedit socium,
Convescens in edulium,
Se moriens in pretium,
Se regnans dat in præmium.

By birth, our fellow-man was He;
Our meat, while sitting at the board;
He died, our ransomer to be;
He ever reigns, our great reward.

[5] O salutaris hostia,
Quæ cœli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.

O saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
Thine aid supply, Thy strength bestow.

[6] Uni trinoque Domino,
Sit sempiterna gloria:
Qui vitam sine termino
Nobis donet in patria.

To Thy great Name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land, with Thee.

See the "Preliminary Observations" above. METER: Iambic dimeter. TRANSLATION by J. M. Neale; the last two stanzas by Father Caswall. There are about twenty-five translations, four of which are in the *Annus Sanctus.* LITURGICAL USE: Hymn for Lauds on the Feast of Corpus Christi. The *O Salutaris* is familiar from its frequent use in Benediction. In this beautiful hymn St. Thomas imitates the hymn *Verbum Supernum,* No. 36. The fourth stanza is an admirable example of perfect form and condensed meaning. It so pleased Rousseau that he would have given all his poetry to be its author.

1. "The Heavenly Word going forth, yet not leaving the right hand of His Father, went forth to His allotted work, and arrived at the evening of His life." *Verbum:* the Word, the Eternal Son of the Father (cf. John 1, 1-14). *Dexteram:* the place of honor and dignity; by the incarnation Christ did not relinquish this. *Opus:* Christ said: Me oportet operari opera ejus qui misit me, etc. (John 9, 4).

2. "When about to be delivered over to His enemies, by a disciple, to be put to death, He first gave Himself to His disciples as the Bread of Life."

3. "To them He gave His Flesh and His Blood under a twofold species, that He might wholly feed man, who is of a twofold nature." The Holy Eucharist is primarily the food of the soul; but on account of the intimate union of the body and soul, what promotes the health and vigor of the soul, by a sort of redundancy augments the powers of the body. The Holy Eucharist is a figure of that bread which Elias ate, "and walked in the strength of that food forty days and forty nights" (cf. III Kings 19, 6-8).

4. "By being born, He gave Himself to us as our companion; at the table, He gave Himself as our food; dying He gave Himself as our ransom; now reigning in glory He gives Himself as our reward." *Se nascens,* by His incarnation. *Convescens* (convescor), while eating with His apostles at the Last Supper, He gave, etc. *Se moriens,* when dying on the Cross, He gave, etc.

5. "O Saving Victim, that openest the gate of heaven; hostile attacks oppress us, give us strength, bring us aid." *Hostia,* victim, host, sacrifice. According to St. Paul,

Christ "delivered Himself for us, an oblation and a sacrifice (*hostiam*) to God for an odor of sweetness" (Eph. 5, 2; Rom. 12, 1). *Bella:* hostile assaults of the world, the flesh, and the devil. Militia est vita hominis super terram (Job 7, 1).

6. "Eternal glory be to the Triune God, who giveth us life without end in our native land above."

79 *Adoro te devote, latens Deitas*

ADORO te devote, latens Deitas,
Quæ sub his figuris vere latitas:
Tibi se cor meum totum subjicit,
Quia te contemplans, totum deficit.

HIDDEN God, devoutly I adore Thee,
Truly present underneath these veils:
All my heart subdues itself before Thee,
Since it all before Thee faints and fails.

[2] Visus, tactus, gustus in te fallitur,
Sed auditu solo tuto creditur.
Credo quidquid dixit Dei Filius,
Nil hoc verbo veritatis verius.

Not to sight, or taste, or touch be credit,
Hearing only do we trust secure;
I believe, for God the Son hath said it—
Word of Truth that ever shall endure.

[3] In cruce latebat sola Deitas,
At hic latet simul et humanitas:
Ambo tamen credens, atque confitens,
Peto quod petivit latro pœnitens.

On the Cross was veiled Thy Godhead's splendor,
Here Thy Manhood lieth hidden too;
Unto both alike my faith I render,
And, as sued the contrite thief, I sue.

[4] Plagas, sicut Thomas, non intueor:
Deum tamen meum te confiteor.
Fac me tibi semper magis credere,
In te spem habere, te diligere.

Though I look not on Thy wounds with Thomas,
Thee, my Lord, and Thee, my God, I call:
Make me more and more believe Thy promise,
Hope in Thee, and love Thee over all.

[5] O memoriale mortis Domini,
Panis vivus vitam præstans homini,
Præsta meæ menti de te vivere,
Et te illi semper dulce sapere.

O Memorial of My Saviour dying,
Living Bread, that givest life to man;
May my soul, its life from Thee supplying,
Taste Thy sweetness, as on earth it can.

[6] Pie pellicane Jesu Domine,
Me immundum munda tuo sanguine:
Cujus una stilla salvum facere
Totum mundum quit ab omni scelere.

Deign, O Jesus, Pelican of heaven,
Me, a sinner, in Thy Blood to lave,
To a single drop of which is given
All the world from all its sin to save.

[7] Jesu, quem velatum nunc aspicio:
Oro fiat illud, quod tam sitio:
Ut te revelata cernens facie,
Visu sim beatus tuæ gloriæ.

Contemplating, Lord, Thy hidden presence,
Grant me what I thirst for and implore,
In the revelation of Thine essence
To behold Thy glory evermore.

See "Preliminary Observations" above. METER: Trochaic trimeter, catalectic. The first line has a syllable of anacrusis, i.e., an upward beat before beginning the regular meter. TRANSLATION by Justice John O'Hagan. There are about twenty-five translations. The *Adoro Te Devote* is found in the "Thanksgiving after Mass" in the front part of the Missal. A part of it is frequently sung in Benediction. It is an excellent example of rhymed prayer expressed in the simplest language.

1. "I devoutly adore Thee, O hidden Deity, who truly liest hidden under these figures. My whole heart subjects itself to Thee, for it finds itself wholly lost in contemplating Thee."

2. "Sight, touch, and taste are each deceived in Thee, but by hearing only can we safely believe: I believe whatever the Son of God hath said; nothing can be more true than this word of Him who is the Truth." *Veritas:* Ego sum via, et veritas, et vita (John 14, 6). Christ is the source and fountain of all truth.

3. "On the Cross was hidden Thy Divinity alone, but here Thy Humanity also lies concealed; nevertheless be-

lieving and confessing both, I pray for what the penitent thief did pray." *Petivit latro pœnitens:* Et dicebat ad Jesum: Domine, memento mei, cum veneris in regnum tuum (Luke 23, 42).

4. "Thy Wounds, I do not see, as Thomas did, yet do I confess Thee to be my God: make me ever more and more believe in Thee, put my hope in Thee, and love Thee." *Plagas sicut Thomas:* (cf. John 20, 27-28).

5. "O Memorial of the Lord's death, O Living Bread that givest life to man: grant to my soul ever to live on Thee, and that Thou mayest ever taste sweet to it." *Illi* (sc. menti).

6. "O loving Pelican, Jesus Lord, cleanse me, unclean, in Thy Blood, one drop of which hath power to save the whole world from all its sin." *Pie pelicane:* The pelican is a symbol of Christ and of charity. There is a legend that when food fails, the pelican feeds her young with her own blood. When she is thus represented in Christian art, she is said to be "in her piety," i. e., standing over her nest with her wings extended, and wounding her breast from which fall drops of blood.

7. "O Jesus, Thou whom veiled I now behold, I beseech Thee that what I so thirst for may happen: that beholding Thee with Thy countenance unveiled, I may be happy in the vision of Thy glory." See the articles on *Beatific Vision,* and on *Heaven,* esp. Part III, in the *Cath. Encycl.*

80 *Ave verum Corpus natum*

AVE verum Corpus natum
De Maria Virgine,
Vere passum, immolatum
In cruce pro homine,
Cujus latus perforatum
Unda fluxit et sanguine,
Esto nobis prægustatum
Mortis in examine.
O clemens, O pie,
O dulcis Jesu, Fili Mariæ.

HAIL, true Body, truly born
Of the Virgin Mary mild,
Truly offered, racked and torn,
On the Cross, for man defiled,
From whose love-pierced, sacred side
Flowed Thy true Blood's saving tide:
Be a foretaste sweet to me
In my death's great agony,
O Thou loving, gentle One,
Sweetest Jesus, Mary's Son.

CORPUS CHRISTI

AUTHOR: Probably by Pope Innocent VI (d. 1362). METER: Trochaic tetrameter catalectic. TRANSLATION by Father Edward F. Garesché, S.J. There are ten translations. This beautiful little hymn was formerly sung at the Elevation of the Host in Mass. It is not found in the Breviary or Missal. The Latin texts differ slightly.

1. "Hail, true Body, born of the Virgin Mary, which truly suffered and was immolated on the Cross for man; whose pierced side streamed with Water and with Blood. Be Thou to us a foretaste (of heaven) when we are in the agony of death. O clement, O loving, O sweet Jesus, Son of Mary."

81 *Anima Christi*

ANIMA Christi, sanctifica me.
Corpus Christi, salva me.
Sanguis Christi, inebria me.
Aqua lateris Christi, lava me.
Passio Christi, conforta me.
O bone Jesu, exaudi me.
Intra tua vulnera absconde me.
Ne permittas me separari a te.
Ab hoste maligno defende me.
In hora mortis meæ voca me.
Et jube me venire ad te.
Ut cum sanctis tuis laudem te.
In sæcula sæculorum. Amen.

SANCTIFY me wholly, Soul of
Christ adored;
Be my sure Salvation, Body of the
Lord:
Fill and satisfy me, O Thou Blood
unpriced:
Wash me, Sacred Water, from the
side of Christ.
Passion of my Saviour, be my
strength in need:
Good and gracious Jesus, to my
prayer give heed:
In Thy Wounds most precious let
me refuge find:
All the power malignant of the
foeman bind:
At death's final hour, call me to
Thy face:
Bid me stand beside Thee in the
heavenly place:
There with Saints and Angels I
shall sing to Thee
Through the countless ages of
eternity.

AUTHOR: Unknown, 14th cent. TRANSLATION by T. I. Ball. There are about fifteen translations in prose or verse. The *Anima Christi* has never been in liturgical use

in the Church. It is, however, found in most Missals and Breviaries in the "Thanksgiving after Mass." This beautiful prayer has been richly indulgenced for priests who recite it after Mass.

The *Anima Christi* is popularly believed to have been composed by St. Ignatius of Loyola, who places it at the beginning of his *Spiritual Exercises,* and frequently refers to it. But as the *Anima Christi* dates from 1330 or earlier, and St. Ignatius was born in 1491, it is impossible that he should have been the author of it. See the article on the *Anima Christi* in the *Cath. Encycl.* The popular metrical translation "Soul of my Saviour sanctify my breast" dates from 1882; its author is not known.

Feast of the Sacred Heart

THE FRIDAY AFTER THE OCTAVE OF CORPUS CHRISTI

82 *Auctor beate sæculi*

AUCTOR beate sæculi,
Christe Redemptor omnium:
Lumen Patris de lumine,
Deusque verus de Deo.

O CHRIST, the world's Creator bright,
Who didst mankind from sin redeem,
Light from the Father's glorious Light,
True God of God, in bliss supreme.

[2] Amor coegit te tuus
Mortale corpus sumere,
Ut novus Adam redderes,
Quod vetus ille abstulerat.

Thy love compelled Thee to assume
A mortal body, man to save;
Reversing the old Adam's doom;
Our ransom the New Adam gave.

[3] Ille amor almus artifex
Terræ marisque, et siderum,
Errata patrum miserans,
Et nostra rumpens vincula.

That love which gloriously framed all—
The earth, the stars, and wondrous sea—
Took pity on our parents' fall,
Broke all our bonds and set us free.

[4] Non corde discedat tuo Vis illa amoris inclyti: Hoc fonte gentes hauriant Remissionis gratiam.	O Saviour, let Thy potent love Flow ever from Thy bounteous Heart; To nations that pure fount above The grace of pardon will impart.
[5] Percussum ad hoc est lancea, Passumque ad hoc est vulnera: Ut nos lavaret sordibus, Unda fluente, et sanguine.	His Heart for this was opened wide, And wounded by the soldier's spear, That freely from His sacred side Might flow the streams our souls to clear.
[6] Decus Parenti, et Filio, Sanctoque sit Spiritui, Quibus potestas, gloria Regnumque in omne est sæculum.	Glory to Father and to Son, And to the Holy Ghost the same, To whom all power, when time is done, And endless rule, in endless fame.

AUTHOR: Unknown, 18 cent. METER: Iambic dimeter. TRANSLATION by Father Husenbeth. There are eight translations. LITURGICAL USE: Hymn for Vespers. Of the five hymns given here in honor of the Sacred Heart, the *Annus Sanctus* contains two translations of Nos. 82, 83, 84, and one each of Nos. 85 and 86. These hymns are evidently the work of the same author. "Their play of fancy and of imagination, their rhetorical finish, their condensed phraseology, give clear intimations of a skill which has profited by the models constructed by St. Ambrose. They abound, too, in Biblical allusions, every stanza recalling some type, or figure, or prophecy, or fulfilment" (Msgr. Henry, in his *Eucharistica,* p. 235).

1. "O Blessed Creator of the world, Christ, the Redeemer of all, Light of the Father's Light, and true God of God." The words *Lumen de lumine, Deus verus de Deo (vero)* are from the Nicene Creed. They express the doctrine of the eternal generation of the Word, the Creator of all things (John 1, 1-3).

2. "Thy love constrained Thee to assume a mortal body, that the New Adam might restore what the old Adam had taken away." For the parallel between Christ and Adam, see Rom. 5, 12-21.

3. "That love, the gracious builder of the earth and sea and stars, took pity on the sins of our fathers, and broke our chains." *Amor* and *artifex* are in apposition. *Patrum,* the just of the Old Law.

4. "May the power of Thy wondrous love not depart from Thy Heart: let the nations draw from that fount the grace of pardon."

5. "For this It was pierced with a lance, for this It suffered wounds, that It might cleanse us from our sins by the issuing forth of Water and Blood." *Cor* is the subject, from the preceding stanza. *Ad hoc,* for this purpose.

6. "Glory be to the Father and to the Son and to the Holy Ghost, to whom be power and glory and kingdom forever and ever."

83 *En ut superba criminum*

EN ut superba criminum
Et sæva nostrorum cohors
Cor sauciavit innocens
Merentis haud tale Dei!

LO, how the savage crew
Of our proud sins hath rent
The Heart of our all-gracious God,
That Heart so innocent.

[2] Vibrantis hastam militis
Peccata nostra dirigunt:
Ferrumque diræ cuspidis
Mortale crimen acuit.

The soldier's quivering lance
Our guilt it was that drave,
Our wicked deeds that to its point
Such cruel sharpness gave.

[3] Ex corde scisso Ecclesia
Christo jugata nascitur:
Hoc ostium Arcæ in latere est:
Genti ad salutem positum.

O wounded Heart, whence sprang
The Church, the Saviour's bride;
Thou Door of our Salvation's Ark
Set in its mystic side.

[4] Ex hoc perennis gratia,
Ceu septiformis fluvius;
Stolas ut illic sordidas
Lavemus Agni in sanguine.

Thou holy fount, whence flows
The sacred sevenfold flood,
Where we our filthy robes may cleanse
In the Lamb's saving Blood:

[5] Turpe est redire ad crimina,
Quæ Cor beatum lacerent:
Sed æmulemur cordibus
Flammas amoris indices.

By sorrowful relapse,
Thee will we rend no more;
But like the flames, those types of love,
Strive heavenward to soar.

[6] Hoc, Christe, nobis, hoc, Pater,	Father and Son supreme
Hoc sancte, dona, Spiritus,	And Spirit, hear our cry;
Quibus potestas, gloria	Whose is the kingdom, praise and
Regnumque in omne est sæculum.	power,
	Through all eternity.

Author: Unknown, 18th cent. Meter: Iambic dimeter. Translation by Father Caswall. There are six translations. Liturgical Use: Matins hymn for the Feast of the Sacred Heart.

1. "Behold, how the haughty and savage horde of our sins hath wounded the innocent Heart of God, who deserveth not such treatment." *Merentis,* of God not deserving, etc.

2. "Our sins guide the lance of the hesitating soldier, and mortal sin doth sharpen the iron of the cruel shaft." *Vibrantis militis;* The soldier is represented as hesitating, uncertain of the exact place where he should insert the spear to pierce the Saviour's Heart: our sins guided the spear. *Cuspidis: cuspis,* a point, esp. the head of a spear.

3. "From that pierced Heart was born the Church united with Christ: that entrance was made in the side of the Ark for the salvation of the human race." *Genti ad salutem,* for the human race, for their deliverance.

4. "From It unfailing grace flows forth like a sevenfold flood, that therein, in the Blood of the Lamb, we may wash our sullied robes." In Baptism we are presented with a *stola candida,* a snow-white garment, which is symbolical of the sanctifying grace which adorns the soul. By sin this *stola candida* becomes a *stola sordida.* Et laverunt stolas suas, et dealbaverunt eas in sanguine Agni (Apoc. 7, 14: see also 22, 14). *Septiformis fluvius,* the seven sacraments.

5. "It were shameful to turn again to sins, which lacerate that blessed Heart; but let us in our hearts emulate the flames, which are types of love."

6. "Grant us this, O Christ, this, O Father, this, O Holy Spirit, to whom be power and glory and kingdom forever."

84 *Cor, arca legem continens*

COR, arca legem continens
Non servitutis veteris,
Sed gratiæ, sed veniæ,
Sed et misericordiæ.

JESUS, behind Thy Temple's veil,
Hid in an ark of gold,
On stones engraven, lay the Law
Thy finger wrote of old.

[2] Cor, Sanctuarium novi
Intemeratum fœderis,
Templum vetusto sanctius,
Velumque scisso utilius.

But in Thy Body's temple new,
Thy life-blood's throbbing shrine,
Held, upon fleshly tables graved,
The law of Love Divine.

[3] Te vulneratum caritas
Ictu patenti voluit;
Amoris invisibilis
Ut veneremur vulnera.

And when that Heart in death was stilled,
Each temple's veil was riven:
And lo, within Thy Love's red shrine,
To us to look was given.

[4] Hoc sub amoris symbolo
Passus cruenta, et mystica,
Utrumque sacrificium
Christus Sacerdos obtulit.

There make us gaze and see the love
Which drew Thee, for our sake,
O great High-priest, Thyself to God
A sacrifice to make.

[5] Quis non amantem redamet?
Quis non redemptus diligat,
Et Corde in isto seligat
Æterna tabernacula?

Thou, Saviour, cause that every soul
Which Thou hast loved so well,
May will within Thine open Heart
In life and death to dwell.

[6] Decus Parenti et Filio,
Sanctoque sit Spiritui,
Quibus potestas, gloria
Regnumque in omne est sæculum.

Grant it, O Father, only Son,
And Spirit, God of grace,
To whom all worship shall be done,
In every time and place.

AUTHOR: Unknown, 18th cent. METER: Iambic dimeter. TRANSLATION from the Marquess of Bute's *Roman Breviary*. There are seven translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Sacred Heart. The above translation and one by Rosa Mulholland—"O tender Heart, strong ark which doth enshrine," are found in several hymnals. Both are in the *Annus Sanctus*.

1. "O Heart, Thou ark, which dost contain the law, not the law of ancient servitude, but of grace, of pardon, and of mercy." The Old Law was a law of servitude, and was eminently suited to the hard-heartedness of the Jews. It was a law of fear and bondage given amid thunders, and appropriately engraved on stone. The New Law, on the contrary, is a law of love and liberty engraved by the Holy Spirit on the hearts of the faithful.

2. "O Heart, undefiled sanctuary of the New Law, temple more sacred than that of old, and veil more useful than that which was rent." *Vetusto* (templo); *scisso* (velo). *Velum,* cf. Matt. 27, 51.

3. "Thy love hath willed that Thou be wounded with an open wound, that we might (see and) venerate the wounds of Thy invisible love." *Ictus,* blow, stroke, stab. *Patenti,* abl. of pres. part. of *patere,* 2, to be open.

4. "Under this symbol of love, He suffered in a bloody and mystical manner; and Christ as priest offered a two-fold sacrifice." The twofold sacrifice is that of Calvary (*cruenta*) and the Mass (*mystica*).

5. "Who would not love in return one loving him? Who, redeemed, would not love (his Redeemer), and choose in that Heart an eternal dwelling place?"

85 *Quicumque certum quæritis*

QUICUMQUE certum quæritis
Rebus levamen asperis:
Seu culpa mordet anxia,
Seu pœna vos premit comes.

ALL ye who seek a comfort sure
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress:

[2] Jesu, qui, ut agnus innocens,
Sese immolandum tradidit,
Ad cor reclusum vulnere,
Ad mite cor accedite.

Jesus, who gave Himself for you
Upon the Cross to die,
Opens to you His sacred Heart;
O to that Heart draw nigh.

[3] Auditis ut suavissimis
Invitet omnes vocibus:
Venite quos gravat labor
Premitque pondus criminum:

Ye hear how kindly he invites;
Ye hear His words so blest:
"All ye that labor come to Me,
And I will give you rest."

[4] Quid Corde Jesu mitius? Jesum cruci qui affixerant Excusat, et Patrem rogat Ne perdat ultor impios.	What meeker than the Saviour's Heart? As on the Cross He lay, It did His murderers forgive, And for their pardon pray.
[5] O Cor, voluptas Cœlitum, Cor, fida spes mortalium, En hisce tracti vocibus, Ad te venimus supplices.	O Heart, Thou joy of Saints on high, Thou hope of sinners here, Attracted by those loving words To Thee I lift my prayer.
[6] Tu nostra terge vulnera Ex te fluente sanguine Tu da novum cor omnibus Qui te gementes invocant.	Wash thou my wounds in that dear Blood, Which forth from Thee doth flow; New grace, new hope inspire, a new And better heart bestow.

AUTHOR: Unknown, 18th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are six translations. Father Caswall's translation is a great favorite with hymn book compilers, both Catholic and non-Catholic. LITURGICAL USE: Hymn for Vespers and Matins in an Office of the Sacred Heart granted by special concession. This and the following hymn are not found in the latest edition of the Breviary.

1. "All ye who seek an unfailing consolation in adversity, whether uneasy guilt gnaws at you, or punishment, its companion, oppresses you."

2. "Approach that Heart disclosed by a wound, the gentle Heart of Jesus, who, as an innocent lamb, gave Himself up to be sacrificed." *Jesu* is the genitive after *Cor*.

3. "Ye hear how, with the sweetest words He invites all: 'Come ye whom labor doth weigh down, and a weight of sins doth oppress.'" Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos (Matt. 11, 28).

4. "What is more meek than the Heart of Jesus? Even those who had fastened Jesus to the Cross, It excuses, and It implores the Father that as an avenger He destroy not the godless." Pater, dimitte illis: non enim sciunt, quid faciunt (Luke 23, 34).

5. "O Heart, the delight of the Blessed, O Heart, the

surest hope of mortals, lo, attracted by these words, we suppliantly come to Thee." *Hisce vocibus,* viz., in the two preceding stanzas.

6. "Cleanse Thou our wounds in the Blood flowing from Thee; grant a new heart to all, who sighing invoke Thee." *Novum cor,* a new life.

86 *Summi Parentis Filio*

SUMMI Parentis Filio,
Patri futuri sæculi,
Pacis beatæ Principi,
Promamus ore canticum.

O THOU, the Son of God most High,
Thou Father of the life to be,
O Prince of Peace, to Thee we cry,
We bring our song of praise to Thee.

[2] Qui vulneratus pectore
Amoris ictum pertulit,
Amoris urens ignibus
Ipsum qui amantem diligunt.

Thy Heart was wounded by the blow
Ordained of everlasting love;
Such love among Thy flocks below
Thou kindlest at the fires above.

[3] Jesu, doloris victima,
Quis te innocentem compulit,
Dura ut apertum lancea
Latus pateret vulneri?

Dear Christ in pity for our woe
Thou didst Thyself as victim give,
The cruel pangs to undergo,
To ope Thy breast that man might live.

[4] O fons amoris inclyte!
O vena aquarum limpida,
O flamma adurens crimina!
O cordis ardens caritas!

O sacred fount of love sublime,
O living spring of waters free,
O fire to cleanse away all crime,
O Heart aflame with charity.

[5] In Corde, Jesu, jugiter
Reconde nos, ut uberi
Dono fruamur gratiæ,
Cœlique tandem præmiis.

Lord, keep us ever in Thy Heart,
Thy tender love to feel and know,
The joys of heaven to us impart,
When we shall leave these walks below.

[6] Semper Parenti, et Filio,
Sit laus, honor, sit gloria,
Sancto simul Paraclito
In sæculorum sæcula.

Glory to Father and to Son,
And to the Holy Ghost the same,
To whom all power, when time is done,
And endless rule, in endless fame.

AUTHOR: Unknown, 18th cent. METER: Iambic dimeter. TRANSLATION by D. J. Donahoe. There are five translations. LITURGICAL USE: Hymn for Lauds in an Office of the Sacred Heart granted by special concession. Like the preceding hymn it is not found in the latest edition of the Breviary.

1. "Let us sing a hymn of praise to the Son of the most High Father, to the Father of the world to come, to the Prince of blessed peace." *Patri futuri sæculi:* These words and *Princeps pacis,* refer to Christ, and are taken literally from Isaias 9, 6.

2. "He who, wounded in the breast, endured out of love the stroke, doth enkindle with the flames of love those who reciprocate His love." Constr.: Urens (eos) ignibus amoris qui ipsum amantem diligunt.

3. "O Jesus, Victim of sorrow, who drove Thee, innocent, thereto, that Thy side, opened by a cruel spear, should be exposed to injury?" *Dura,* hard, unfeeling. *Vulneri,* hurt, wounding.

4. "O glorious fount of love! O limpid spring of waters! O flame that burnest away sins! O the glowing love of that Heart!"

5. "In Thy Heart, O Jesus, hide us forever, that we may enjoy rich gifts of grace, and in the end, the rewards of heaven."

6. "Be praise, honor, and glory to the Father and Son forever; and likewise, through all ages to the Holy Paraclete."

87 *Dies iræ, dies illa*

DIES iræ, dies illa,
Solvet sæclum in favilla:
Teste David cum Sibylla.

THAT day of wrath, that dreadful day,
When heaven and earth shall pass away,
Both David and the Sibyl say.

[2] Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

What terror then shall us befall,
When lo, the Judge's steps appall,
About to sift the deeds of all.

[8] Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

The mighty trumpet's marvellous tone
Shall pierce through each sepulchral stone
And summon all before the throne.

[4] Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Now Death and Nature in amaze
Behold the Lord His creatures raise,
To meet the Judge's awful gaze.

[5] Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

The books are opened, that the dead
May have their doom from what is read,
The record of our conscience dread.

[6] Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

The Lord of judgment sits Him down,
And every secret thing makes known;
No crime escapes His vengeful frown.

[7] Quid sum, miser, tunc dicturus?
Quem patronum rogaturus?
Cum vix justus sit securus?

Ah, how shall I that day endure?
What patron's friendly voice secure,
When scarce the just themselves are sure?

[8] Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

O King of dreadful majesty,
Who grantest grace and mercy free,
Grant mercy now and grace to me.

[9] Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Good Lord, 'twas for my sinful sake,
That Thou our suffering flesh didst take;
Then do not now my soul forsake.

[10] Quærens me, sedisti lassus:
Redemisti crucem passus:
Tantus labor non sit cassus.

In weariness Thy sheep was sought;
Upon the Cross His life was bought;
Alas, if all in vain were wrought.

[11] Juste judex ultionis,
Donum fac remissionis
Ante diem rationis.

O just avenging Judge, I pray,
For pity take my sins away,
Before the great accounting-day.

[12] Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

I groan beneath the guilt, which Thou
Canst read upon my blushing brow;
But spare, O God, Thy suppliant now.

[13] Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Thou who didst Mary's sins unbind,
And mercy for the robber find,
Dost fill with hope my anxious mind.

[14] Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

My feeble prayers can make no claim,
Yet, gracious Lord, for Thy great Name,
Redeem me from the quenchless flame.

[15] Inter oves locum præsta,
Et ab hœdis me sequestra,
Statuens in parte dextra.

At Thy right hand, give me a place
Among Thy sheep, a child of grace,
Far from the goats' accursed race.

[16] Confutatis maledictis,
Flammis acribus addictis:
Voca me cum benedictis.

Yea, when Thy justly kindled ire
Shall sinners hurl to endless fire,
Oh, call me to Thy chosen choir.

[17] Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

In suppliant prayer I prostrate bend,
My contrite heart like ashes rend,
Regard, O Lord, my latter end.

[18] Lacrimosa dies illa,
Qua resurget ex favilla,
Judicandus homo reus.
Huic ergo parce, Deus:
Pie Jesu, Domine,
Dona eis requiem.

Oh, on that day, that tearful day,
When man to judgment wakes from clay,
Be thou the trembling sinner's stay,
And spare him, God, we humbly pray.
Yea, grant to all, O Saviour Blest,
Who die in Thee, the Saints' sweet rest.

DIES IRÆ

Author: Thomas of Celano, 13th cent. Meter: Trochaic dimeter. Translation, a cento: stanzas 1-5, 10, 14, 17, 18, by W. F. Wingfield, the remainder by Father Aylward, O.P. There are, or rather were, in 1895, some 234 recorded English translations of this world-famous hymn. There are four translations in Mr. Shipley's *Annus Sanctus*. Liturgical Use: Sequence in Requiem Masses. It is very probable that the *Dies Iræ* was composed as a sequence for the first Sunday in Advent.

The exquisite beauty of the Latin original has continually lured translators to attempt to reproduce this noble hymn in the vernacular. The great number of the translations is an eloquent witness of this fact. It is freely acknowledged that no adequate translation has yet appeared. Dr. Coles, a Newark physician, who made eighteen translations of the hymn, maintains that no single version can reflect the totality of the original. The untranslatableness of the hymn is acknowledged by the Rev. Mr. Duffield, whose sixth version, in his opinion, has not carried him "one inch" beyond the first.

Some idea of the difficulties that confront the translator may be obtained from the following *apologia* of Dr. Coles for having made so many versions:—"To preserve, in connection with the utmost fidelity and strictness of rendering, all the rhythmic merits of the Latin original,—to attain to a vital likeness as well as to an exact literalness, at the same time that nothing is sacrificed of its musical sonorousness and billowy grandeur, easy and graceful in its swing as the ocean on its bed,—to make the verbal copy, otherwise cold and dead, glow with the fire of lyric passion,—to reflect, and that too by means of a single version, the manifold aspects of the many-sided original, exhausting at once its wonderful fulness and pregnancy,—to cause the white light of the primitive so to pass through the medium of another language as that it shall undergo no refraction whatever,—would be desirable, certainly, were it practicable; but so much as this it were unreasonable to expect in a single version" (*Dies Iræ in Thirteen Original Versions*, p. 33).

Some idea of the intangible beauty and consequent un-

translatableness of the hymn may be obtained from the judicious opinions of eminent critics. Thus Mr. Saintsbury: "Rhyme, alliteration, cadence, and adjustment of vowel and consonant values, all these things receive perfect expression in it, or, at least in the first thirteen stanzas, for the last four are a little inferior. It is quite astonishing to reflect upon the careful art or felicitous accident of such a line as

Tuba mirum spargens sonum,

with the thud of the trochee falling in each instant on a different vowel; and still more on the continuous sequence of five stanzas, from *Judex ergo* to *non sit cassus* in which a word could not be displaced or replaced by another without loss. The climax of verbal harmony corresponding to and expressing religious passion and religious awe, is reached in the last,

Quærens me sedisti lassus,
Redemisti crucem passus:
Tantus labor non sit cassus!—

where the sudden change from the dominent *e* sound (except in the rhyme foot) of the first two lines to the *a*'s of the last is simply miraculous, and miraculously assisted by what may be called the internal sub-rhyme of *sedisti* and *redemisti*. This latter effect can rarely be attempted without a jingle: there is no jingle here, only an ineffable melody. After the *Dies Iræ*, no poet could say that any effect of poetry was, as far as sound goes, unattainable; though few could have hoped to equal it, and perhaps no one except Dante and Shakespeare has fully done so" (*Flourishing of Romance*, p. 9).

According to Dr. Duffield, the *Dies Iræ* "gives us a new conception of the powers of the Latin tongue. Its wonderful wedding of sense and sound—the *u* assonance in the second stanza, the *o* assonance in the third, the *a* and *i* assonance in the fourth, for instance—the sense of organ music that runs through the hymn, even unaccompanied, as distinctly as through the opening verses of Lowell's *Vision of Sir Launfal* and the transitions as clearly marked in sound as in meaning from lofty adoration to pathetic

entreaty, impart a grandeur and dignity to the *Dies Iræ* which are unique in this kind of writing. Then the wonderful adaptation of the triple rhyme to the theme—like blow following blow of hammer upon anvil, as Daniel says—impresses every reader'' (*Latin Hymns,* p. 249).

Scriptural references: The hymn is replete with Scriptural references to both the Old and New Testaments. The actual Judgment scene will be found in detail in Matt. 24, 27-31; Luke 21, 25-27; Apoc. 20, 12-15.

Analysis: (a) The first six stanzas are descriptive. They picture with remarkable brevity and detail the Judgment scene of the Scriptures.

(b) The remaining stanzas are lyric in character and express the anguish of one of the multitude there present in spirit—his pleading before the Judge, who, while on earth, sought him unceasingly over the hard and thorny ways from Bethlehem to Calvary; and now, in anticipation of the Judgment, pleads before a Saviour of infinite mercy, who, on Judgment Day, will be a Judge of infinite justice, before whom scarcely the just will be secure.

(c) The seventh stanza serves to connect the descriptive with the lyric part of the hymn. In it the soul acknowledges the futility of expecting aid from creatures—for even the Saints and Angels will be judged.

(d) The eighth stanza represents Christ in the twofold character of ''King of awful majesty'' in the Last Judgment, and ''Fount of loving piety'' in the present life.

(e) The next six stanzas (9-14) develop the thought of God's mercy. They comprise two divisions of three stanzas each. The last stanza of each division contains an appropriate prayer. The first division (stanzas 9-11) deals with the first basis on which an appeal for mercy may rest, viz., on the labors and sufferings of Christ. The second division (12-14) deals with the second basis on which an appeal for mercy may rest, viz., on the repentance of the sinner.

(f) In the fifteenth stanza the Scriptural division of the sheep (the just) from the goats (the reprobates) is set before us: in the sixteenth stanza the picture of the Judgment is concluded with the ''depart ye cursed,'' and ''come ye blessed'' of the Scriptures.

There is a very interesting article on the *Dies Iræ*, in the *Cath. Encycl.* A scholarly and extensive series of articles on the *Dies Iræ* appeared in *The Dolphin*, from Nov., 1904, to May, 1905. The series, 144 pages in all, consists of *Notes on the Dies Iræ* by the Rev. Mr. Warren, M.A., a collaborator in Julian's *Dictionary of Hymnology*, and of *Comments on the Notes of Mr. Warren*, by the Rt. Rev. Msgr. H. T. Henry, Litt.D. To these articles the editor is greatly indebted. In the article on *Judgment*, in the *Cath. Encycl.*, read the last section, which treats of the General Judgment.

The following is Sir Walter Scott's greatly admired condensed rendering of the *Dies Iræ* which is found in his *Lay of the Last Minstrel.* It consists of only twelve lines.

87B

THAT Day of wrath, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay?
How shall he meet that dreadful day?

When, shrivelling like a parchèd scroll,
The flaming heavens together roll;
When louder yet, and yet more dread,
Swells the high trump that wakes the dead:

O, on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou the trembling sinner's stay,
Though heaven and earth shall pass away!

The metrical translations of the respective stanzas, given below, are from various authors whose translations are mentioned by Mr. Warren as among the best.

The stanzas are uniformly in trochaic sevens, thus forming a fine cento.

1. "That day of wrath, that day shall reduce the world to glowing embers, David with the Sibyl being witness."

87C

AH that day of wrath and woe,
When the fire that seers foreknow
All the world shall overflow.
—*Canon Bright*

Dies iræ, dies illa: These words of "startling suddenness" with which the poet ushers in his theme are from the Prophet Sophonias: Dies iræ, dies illa, dies tribulationis et angustiæ, dies calamitatis et miseriæ, dies tenebrarum et caliginis, dies nebulæ et turbinis, dies tubæ et clangoris (Soph. 1, 15-16). *Solvet:* (cf. II Peter 3, 10). *Teste David:* (cf. Pss. 10, 7; 49, 3-6; and esp. 101, 26-28). *Sibylla:* If any particular Sibyl is meant it is the Erythræan Sibyl, the author of the well-known acrostic on the name of Christ. However, "David and the Sibyl" here stand for Jew and Gentile, the witnesses respectively of inspiration and of mere natural religion. See the article on *Sibylline Oracles,* in the *Cath. Encycl.*

2. "How great shall be the trembling, when the Judge shall come to investigate rigidly all things."

O what trembling shall appear
When His coming shall be near
Who shall all things strictly clear.
—*Dean Alford*

For the Scriptural account of the Judge's coming to judge the world, cf. Luke 21, 25-27. *Stricte discussurus:* To search and thoroughly lay bare.

3. "The trumphet scattering a wondrous sound through the sepulchers of the whole world shall gather all before the throne."

At the unearthly trump's command
Heard in graves of every land
All before the throne must stand.
—*Canon Bright*

Tuba: Et mittet angelos suos cum tuba et voce magna: et congregabunt electos ejus a quattuor ventis, a summis cœlorum usque ad terminos eorum (Matt. 24, 31).

4. "Death and Nature shall stand aghast, when the creature shall rise again to answer to the Judge."

Death shall shrink and Nature quake
When all creatures shall awake,
Answer to their God to make.
—*Dean Alford*

Et dedit mare mortuos qui in eo erant: et mors et infernus dederunt mortuos suos qui in ipsis erant; et judicatum est de singulis secundum opera ipsorum (Apoc. 20, 13).

5. "The written Book shall be brought forth, in which all is contained whence the world is to be judged."

Then the volume shall be spread
And the writing shall be read
Which shall judge the quick and dead.
—*Isaac Williams*

Liber: Et vidi mortuos magnos et pusillos stantes in conspectu throni, et libri aperti sunt; et alius liber apertus est, qui est vitæ; et judicati sunt mortui ex his quæ scripta erant in libris secundum opera ipsorum (Apoc. 20, 12). The "Book" is the Book of Life which contains a most detailed record of each one's life, even of his most secret thoughts and idle words.

6. "When therefore the Judge shall be seated, whatsoever is hidden shall be brought to light; nothing shall remain unpunished."

When the Judge His place has ta'en
All things hid shall be made plain,
Nothing unavenged remain.
—*Abp. Trench*

With this stanza the epic or narrative part of the hymn closes, the remaining stanzas are lyric in character.

7. "What shall I, wretched, then say? What patron shall I entreat, when even the just shall hardly be without anxiety?"

What shall wretched I then plead,
Who for me shall intercede,
When the righteous scarce is freed?
—*Isaac Williams*

Patronus, advocate, counsel. *Cum vix justus:* Et si justus vix salvabitur, impius et peccator ubi parebunt? (I Peter, 4, 18).

8. "King of awful majesty, who savest freely those who are to be saved, save me, O Fount of mercy."

King of dread, whose mercy free
Saveth those that saved shall be,
Fount of pity, pity me.
—*Lord Lindsey*

Salvandos: Read the articles on *Elect, Salvation,* and parts of the article on *Grace,* in the *Cath. Encycl.*

9. "Remember, O loving Jesus, that for my sake Thou didst come upon earth: let me not, then, be lost on that day."

Jesus, 'twas my debt to pay
Thou didst wend Thy weary way;
Keep me on that dreadful day.
—*Messenger of the Sacred Heart,* England.

Tuæ viæ: Christ's whole life on earth,—

"From the poor manger to the bitter cross."

Ne me perdas: Quia quos dedisti mihi, non perdidi ex eis quemquam (John 18, 9).

10. "Seeking me Thou sattest weary; suffering the Cross, Thou didst redeem me; let not so great a labor be in vain."

Weary satst Thou seeking me,
Diedst redeeming on the tree;
Not in vain such toil can be.
—*Mrs. E. Charles*

Sedisti lassus: Jesus was often *weary* seeking the lost sheep of the house of Israel, but the poet here undoubtedly had in mind the touching picture of Our Lord resting at Jacob's well, and awaiting the Samaritan woman (John 4, 6). Dr. Johnson could not repeat this touching verse without shedding tears.

11. "Just Judge of vengeance, grant the gift of pardon ere the day of accounting."

Thou just Judge of wrath severe,
Grant my sins remission here,
Ere Thy reckoning day appear.
—*Dean Alford*

Ultionis: Mea est ultio, et ego retribuam in tempore (Deut. 32, 35).

12. "I groan like one condemned; my face reddens with guilt; the suppliant spare, O God."

Sighs and tears my sorrow speak,
Shame and grief are on my cheek,
Mercy, mercy, Lord, I seek.
—*Dr. Schaff*

Reus is here taken in the sense of one *condemned* rather than one *accused,* as the line following would seem to imply.

13. "Thou who didst absolve Mary, and didst hearken to the thief, to me also Thou hast given hope."

Thou who Mary didst forgive
And who badst the robber live,
Hope to me dost also give.
—*Abp. Trench*

Mariam absolvisti: Mary Magdalen, who, whether named or not, is the *sinner* referred to by the four Evangelists; Matt. 26, 7; Mark 14, 3; Luke 7, 48; 10, 38-42; John 12, 2-3. *Latronem:* the penitent thief. Et dicebat ad Jesum: Domine, memento mei, cum veneris in regnum tuum. Et dixit illi Jesus: Amen dico tibi, hodie mecum eris in paradiso (Luke 23, 42-43).

14. "Unworthy are my prayers; but do Thou who art good benignly grant that I burn not in everlasting fire."

Though my prayers deserve no hire,
Yet good Lord, grant my desire,
I may 'scape eternal fire.
—*James Dymock*

15. "Amid Thy sheep appoint me a place, and separate me from the goats, placing me at Thy right hand."

Mid Thy sheep my place command,
From the goats far off to stand,
Set me, Lord, at Thy right hand.
—*Abp. Trench*

Et statuit oves quidem a dextris suis, hœdos autem a sinistris (Matt. 25, 33).

16. "The accursed having been silenced and given over to the bitter flames, call me with the blessed."

When the curst are put to shame,
Cast into devouring flame,
With the blest then call my name.
—*Dr. Schaff*

Confutatis: The wicked will be *silenced* when they hear from the lips of Our Lord: Amen, dico vobis: quamdiu non fecistis uni de minoribus his, nec mihi fecistis (Matt. 25, 45).

17. "Kneeling and prostrate I pray, with a heart contrite as though crushed to ashes; have a care of my last hour."

Contrite, suppliant, I pray,
Ashes on my heart I lay;
Care Thou for me on that day.
—*Mrs. E. Charles*

Contritum, utterly crushed.

18. "Doleful shall be that day on which guilty man shall rise from the glowing embers to be judged: spare him, then, O God. Merciful Jesus, Lord, grant them rest."

Full of tears the day shall prove
When from ashes rising move
To the judgment guilty men:
Spare, Thou God of mercy, then.
Lord, all-pitying, Jesu Blest,
Grant them Thine eternal rest.
—*Isaac Williams*

Dr. W. J. Irons' much admired translation is given below. It is more extensively used than any other translation of the *Dies Iræ.* Dr. Irons' translation was made from the Paris Missal Text but it is generally edited to conform to the Text of the Roman Missal. Judging from the

number of hymn-books and other books that contain this translation it is quite probable that a few million copies of it are printed each year. It is said that the sale of *Hymns Ancient and Modern* (*H. A. & M.*) alone exceeds one million copies annually. Dr. Irons' translation is in our own Baltimore *Manual of Prayers,* and in the London *Catholic Truth Society's Book of Sequences.* The translation retains the exact meter and rhyme scheme of the original.

87D

DAY of wrath and doom impending,
David's word with Sibyl's blending!
Heaven and earth in ashes ending!

O, what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,
Through earth's sepulchers it ringeth,
All before the throne it bringeth.

Death is struck, and nature quaking,
All creation is awaking,
To its Judge an answer making.

Lo! the book exactly worded,
Wherein all hath been recorded;
Thence shall judgment be awarded.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

King of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!

Think, kind Jesu! my salvation
Caused Thy wondrous Incarnation;
Leave me not to reprobation.

DIES IRÆ

Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?

Righteous Judge! for sin's pollution
Grant Thy gift of absolution,
Ere that day of retribution.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning!

Through the sinful woman shriven,
Through the dying thief forgiven,
Thou to me a hope hast given.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy favored sheep O place me,
Nor among the goats abase me,
But to Thy right hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me with Thy Saints surrounded.

Low I kneel, with heart submission,
Crushed to ashes in contrition;
Help me in my last condition!

Ah! that day of tears and mourning!
From the dust of earth returning,
Man for judgment must prepare him;
Spare, O God, in mercy spare him!
Lord all-pitying, Jesu Blest,
Grant them Thine eternal rest.

Part III

The Proper of the Saints

It will be observed that with a few noteworthy exceptions the hymns in honor of the Saints have not been translated as often as the remaining hymns of the Breviary. This is in part explained by the fact that the cultus of a Saint is more or less national in character, and the Breviary contains few hymns in honor of Saints who are especially venerated in English-speaking countries.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

Dec. 8

88 *Præclara custos virginum*

PRÆCLARA custos virginum,
Intacta Mater Numinis,
Cœlestis aulæ janua,
Spes nostra, cœli gaudium.

BLEST guardian of all virgin souls,
Portal of bliss to man forgiven,
Pure Mother of Almighty God,
Thou hope of earth and joy of heaven!

[2] Inter rubeta lilium,
Columba formosissima,
Virga e radice germinans
Nostro medelam vulneri.

Fair Lily found among the thorns,
Most beauteous Dove with wings of gold,
Rod from whose tender root upsprang
That healing Flower so long foretold.

[3] Turris draconi impervia, Amica stella naufragis, Tuere nos a fraudibus, Tuaque luce dirige.	Thou Tower against the dragon proof, Thou Star to storm-tossed voyagers dear; Our course lies o'er a treacherous deep, Thine be the light by which we steer.
[4] Erroris umbras discute, Syrtes dolosas amove, Fluctus tot inter, deviis Tutam reclude semitam.	Scatter the mists that round us hang; Keep far the fatal shoals away; And while through darkling waves we sweep, Open a path to light and day.
[5] Jesu, tibi sit gloria, Qui natus es de Virgine, Cum Patre, et almo Spiritu, In sempiterna sæcula.	O Jesu, born of Virgin bright, Immortal glory be to Thee; Praise to the Father infinite And Holy Ghost eternally.

AUTHOR: Unknown, 17th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are at least four translations. This hymn first appeared in the Office of the Purity of the Blessed Virgin, authorized by Pope Benedict XIV, in 1751. Present LITURGICAL USE: Hymn for Matins on the Feast of the Immaculate Conception.

1. "Illustrious guardian of virgins, chaste Mother of God, portal of the heavenly court, our hope, the joy of heaven." *Cœlestis aulæ janua* = Janua cœli, Gate of heaven (Litany).

2. "Thou lily among the thorns, dove all-beauteous, rod from the root (of Jesse) producing a healing balm for our wounds." *Rubeta, orum,* thorns. Sicut lilium inter spinas, sic amica mea inter filias (Cant. 2, 2). *Columba:* Surge, propera, amica mea, columba mea, formosa mea, et veni (Cant. 2, 10). In the Scriptures the dove is a symbol of innocence and purity, and also of tender and devoted affection. *Virga:* Egredietur virga de radice Jesse et flos de radice ejus ascendet (Is. 11, 1). Jesse was the father of David, and was, therefore, a lineal ancestor of the Blessed Virgin.

3. "Thou tower inaccessible to the dragon, star friendly

to the shipwrecked, protect us from deception, and guide us by thy light." *Turris*—Turris Davidica, Tower of David (Litany: cf. Cant. 4, 4).

4. "Dispel the shadows of error, remove treacherous shoals; among so many waves, reveal a safe path to those astray."

ST. PETER'S CHAIR AT ROME

JAN. 18

89 *Quodcumque in orbe*

QUODCUMQUE in orbe nexibus revinxeris,
Erit revinctum Petre in arce siderum:
Et quod resolvit hic potestas tradita,
Erit solutum cœli in alto vertice:
In fine mundi judicabis sæculum.

PETER, whatever thou shalt bind on earth,
The same is bound above the starry sky;
What here thy delegated power doth loose,
Is loosed in heaven's supremest Court on high:
To judgment shalt thou come, when the world's end is nigh.

[2] Patri perenne sit per ævum gloria,
Tibique laudes concinamus inclytas,
Æterne Nate, sit superne Spiritus
Honor tibi, decusque: sancta jugiter
Laudetur omne Trinitas per sæculum.

Praise to the Father, through all ages be;
Praise to the consubstantial sovereign Son,
And Holy Ghost, One glorious Trinity;
To whom all majesty and might belong;
So sing we now, and such be our eternal song.

AUTHOR: Ascribed to St. Paulinus Patriarch of Aquileia (726-802). METER: Iambic trimeter. TRANSLATION by Father Caswall. LITURGICAL USE: Hymn for Vespers and Matins on the Feast of St. Peter's Chair at Rome. It is similarly used on the Feast of St. Peter's Chair at Antioch. First line of Original Text: *Quodcumque*

vinclis super terram strinxeris. This hymn is a part of a longer hymn beginning: *Felix per omnes festum mundi cardines.* There are nine stanzas in the complete hymn. In addition to several anonymous translations in the early Primers, there are ten later translations, three of which are translations of the complete hymn. This hymn is evidently later than, and modeled on, the *Decora lux* which is used on the Feast of SS. Peter and Paul (June 29).

1. "Whatsoever thou shalt bind on earth with chains, O Peter, shall be bound in the stronghold of the skies, and what here the power bestowed upon thee doth loosen, shall be loosed in heaven's exalted height; at the end of the world thou shalt judge mankind." This stanza contains a metrical rendering of Matt. 16, 19: Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis. *Judicabis:* Cf. Matt. 19, 28.

2. "To God the Father be glory through endless ages; Eternal Son, may we sing Thy glorious praises; Heavenly Spirit, to Thee be honor and glory: unceasingly may the Holy Trinity be praised through all eternity."

90 *Beate Pastor Petre*

BEATE Pastor Petre, clemens accipe
Voces precantum, criminumque vincula
Verbo resolve, cui potestas tradita
Aperire terris cœlum, apertum claudere.

O PETER, Shepherd good, our voices sing of thee;
Thy very word had might from chains of sin to free;
To thee, by power divine, the mystic keys were given,
Which ope the skies to men, or close the gates of heaven.

[2] Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate, quæ gubernat omnia,
Per universa æternitatis sæcula.

All honor, might, and power, and hymns of joy we bring,
While to the Trinity eternal praise we sing:
He rules the universe in wondrous Unity,
And shall, throughout the days of all eternity.

CONVERSION OF ST. PAUL

AUTHOR: Ascribed to Elpis (d. 493), wife of the philosopher Boethius (480-524). METER: Iambic trimeter. TRANSLATION by T. I. Ball. LITURGICAL USE: Hymn for Lauds on the Feast of St. Peter's Chair at Rome (Jan. 18), and at Antioch (Feb. 22).

This hymn is the first stanza of the hymn for Lauds on the Feast of SS. Peter and Paul (June 29). See hymn 117.

CONVERSION OF ST. PAUL

JAN. 25

91 *Egregie Doctor Paule*

EGREGIE Doctor Paule mores instrue,
Et nostra tecum pectora in cœlum trahe:
Velata dum meridiem cernat fides,
Et solis instar sola regnet caritas.

OUR souls' great Teacher, Paul, our guide in wisdom's ways,
Teach us, our fainting hearts, to heaven's glad clime to raise,
Till Faith in clearest light her bright meridian gains,
And Love with sun-like fire within each bosom reigns.

[2] Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate, quæ gubernat omnia,
Per universa æternitatis sæcula.

All honor, might, and power, and hymns of joy we bring,
While to the Trinity eternal praise we sing;
He rules the universe in wondrous Unity,
And shall, throughout the days of all eternity.

AUTHOR and METER as in the preceding hymn. TRANSLATION by Father Potter. LITURGICAL USE: Hymn for Vespers and Matins on the Feast of the Conversion of St. Paul.

This hymn is the second stanza of the hymn for Lauds on the Feast of SS. Peter and Paul (June 29). See hymn 117.

ST. MARTINA

JAN. 25

92 *Martinæ celebri*

MARTINÆ celebri plaudite nomini
Cives Romulei, plaudite gloriæ:
Insignem meritis dicite Virginem,
Christi dicite Martyrem.

WITH joyous songs, great Rome, Martina's fame extol,
Her glowing praises tell, and all her mighty deeds;
A Virgin pure and chaste, she leads a stainless life,
And for her Lord a Martyr bleeds.

[2] Hæc dum conspicuis orta parentibus
Inter delicias, inter amabiles
Luxus illecebras ditibus affluit
Faustæ muneribus domus.

A happy home is hers, and all that makes this world
So sweet, and fresh, and fair, to those who love its wiles:
From noblest parents sprung, 'mid wealth, and love, and joy,
Her life speeds on, 'mid naught but smiles.

[3] Vitæ despiciens commoda, dedicat
Se rerum Domino, et munifica manu
Christi pauperibus distribuens opes,
Quærit præmia cœlitum.

These pleasures soon she spurns—her wealth she gladly gives
To Christ's own blessed poor—herself, to God above;
No other wealth she seeks save her own spotless Spouse,
Forever blest in His pure love.

[4] A nobis abigas lubrica gaudia
Tu, qui Martyribus dexter ades, Deus
Une et trine: tuis da famulis jubar,
Quo clemens animos beas.

O Thou, the Martyrs' strength, all cheating joys expel,
And fill us with Thy bright and never-fading love;
Show us the beam divine, which forms the crowning joy,
God, Three in One, of bliss above.

AUTHOR: Pope Urban VIII (1568-1644). METER: Asclepiadic and Glyconic. TRANSLATION by Father Potter. There are four translations. LITURGICAL USE: The com-

plete hymn is divided into three parts of three stanzas each and is used as follows:

92 Vespers: *Martinæ celebri*
93 Matins: *Non illam crucians*
94 Lauds: *Tu natale solum*

The same doxology *A nobis abigas* is used at the end of each part.

1. "Praise, O citizens of Rome, the illustrious name of Martina, praise her glory; celebrate in song a Virgin rendered illustrious by her merits; sing a Martyr of Christ." *Romulei,* adj., of Romulus.

2. "As she was born of distinguished parents, she lived amid pleasures, amid the fascinating allurements of luxury, and she abounded in the rich gifts of a prosperous house." Constr.: Affluit ditibus muneribus domus faustæ.

3. "But despising the comforts of life, she dedicates herself to the Lord of creation, and with a lavish hand she distributes her riches among the poor of Christ, and seeks for herself the reward of the Blessed." St. Martina was left an orphan at an early age. As soon as she obtained possession of her property, she distributed it among the poor of Rome.

4. "O God, Three and One, Thou who dost mightily assist the Martyrs, drive far from us dangerous pleasures: grant to Thy servants the light wherewith Thou dost graciously bless their souls." *Jubar,* the light of glory.

93 *Non illam crucians*

NON illam crucians ungula, non feræ,
Non virgæ horribili vulnere commovent;
Hinc lapsi e Superum sedibus Angeli
Cœlesti dape recreant.

THE agonizing hooks, the rending scourge,
Shook not the dauntless spirit in her breast;
With torments racked, Angels her fainting flesh
Recruit with heavenly feast.

[2] Quin et deposita sævitie leo
Se rictu placido projicit ad pedes:

In vain they cast her to the ravening beasts;
Calm at her feet the lion crouches down:

Te Martina tamen dans gladius neci	Till smitten by the sword at length she goes
Cœli cœtibus inserit.	To her immortal crown.
[3]Te, thuris redolens ara vaporibus,	Now with the Saints Martina reigns in bliss,
Quæ fumat, precibus jugiter invocat,	And where Idolatry sat throned of yore,
Et falsum perimens auspicium, tui	From her victorious altar praise and prayer
Delet nominis omine.	With odorous incense soar.
[4]A nobis abigas lubrica gaudia,	Expel false worldly joys; and fill us, Lord,
Tu, qui Martyribus dexter ades, Deus	With Thy irradiating beam divine;
Une et Trine: tuis da famulis jubar,	Who with Thy suffering Martyrs present art,
Quo clemens animos beas.	Great Godhead one and trine.

This is a continuation of the preceding hymn. TRANSLATION by Father Caswall.

1. "Neither the agonizing hook, nor wild beasts, nor the rods with their painful wounds shake her constancy; thereupon Angels descend from the abodes of the Blessed and strengthen her with heavenly food." *Ungula,* a claw-shaped torturing hook.

2. "And even the lion, laying aside his savage nature, with friendly gaping jaws lays himself down at her feet: thee, at length, Martina, the sword delivers up to death and enrolls thee among the hosts of heaven." St. Martina was beheaded in 228, in the persecution under Alexander Severus.

3. "The altar which smokes, redolent with the odors of incense, unceasingly invokes thee with prayers, and it destroys and annihilates by the omen of thy name baneful idol-worship." *Auspicium,* divination by means of birds. The word is here used in the sense of idolatry, heathen worship in general. *Omine:* The "omen" alluded to is a reference to the derivation of the Saint's name *Martina* (*the warlike*) from *Mars, Martis,* the god of war. The "warfare" she waged was on the idols in the vicinity of Rome, many of whose altars were overthrown by her prayers.

94 *Tu natale solum*

TU natale solum protege, tu bonæ
Da pacis requiem Christiadum plagis;
Armorum strepitus, et fera prœlia
In fines age Thracios.

BE thou the guardian of thy native land,
And to all Christian nations grant repose
From din of arms, and every hostile band—
From all our borders drive away our foes.

[2] Et regum socians agmina sub crucis
Vexillo, Solymas nexibus exime,
Vindexque innocui sanguinis hosticum
Robur funditus erue.

Bid Christian princes marshal all their force
Beneath the sacred standard of the Rood,
To avenge sweet Salem's sacrilegious loss,
And crush the Paynim red with guiltless blood.

[3] Tu nostrum columen, tu decus inclytum,
Nostrarum obsequium respice mentium;
Romæ vota libens excipe, quæ pio
Te ritu canit, et colit.

On thee our hopes are built, as on a tower;
Receive the homage we now humbly pay,
The vows which Rome accomplishes this hour,
With pious rites, and canticles' sweet lay.

[4] A nobis abigas lubrica gaudia
Tu, qui Martyribus dexter ades, Deus
Une et Trine: tuis da famulis jubar,
Quo clemens animos beas.

Keep far from us all dangerous delight,
O God, who comfortest Thy Martyrs' pain;
One God in Persons Three, bestow Thy light
Wherewith Thou makest strong Thy Martyrs slain.

This is a continuation of the preceding hymn. TRANSLATION by Father Wallace, O.S.B.

1. "Protect thy native land and give to Christian nations the repose of holy peace: banish the din of arms and dreadful wars to Thracian fields." *Christiadum* = Christianorum, Christians. *In fines Thracios:* afar, to the remotest regions.

2. "And uniting the armies of kings under the banner of the Cross, deliver Jerusalem from bondage, and as an avenger of innocent blood, utterly destroy the hostile power (of the Turks)." *Solymæ,* poetical form of Hierosolyma, orum, Jerusalem.

3. "Thou, our pillar of strength, our illustrious ornament, behold the benevolent disposition of our hearts; graciously accept the prayers of Rome, who in a loving manner sings thy praises and honors thee."

THE HOLY FAMILY

FIRST SUNDAY AFTER EPIPHANY

95 *O Lux beata cœlitum*

O LUX beata cœlitum
Et summa spes mortalium,
Jesu, o cui domestica
Arrisit orto caritas.

O HIGHEST Hope of mortals,
Blest Light of Saints above,
O Jesu, on whose boyhood
Home smiled with kindly love;

[2] Maria, dives gratia,
O sola quæ casto potes
Fovere Jesum pectore,
Cum lacte donans oscula.

And thou whose bosom nursed Him,
O Mary, highly graced,
Whose breast gave milk to Jesus,
Whose arms thy God embraced;

[3] Tuque ex vetustis patribus
Delecte custos Virginis,
Dulci patris quem nomine
Divina Proles invocat.

And thou of all men chosen
To guard the Virgin's fame,
To whom God's Son refused not
A Father's gracious name;

[4] De stirpe Jesse nobili
Nati in salutem gentium,
Audite nos qui supplices
Vestras ad aras sistimus.

Born for the nation's healing,
Of Jesse's lineage high,
Behold the suppliants kneeling,
O hear the sinners' cry!

[5] Dum sol redux ad vesperum
Rebus nitorem detrahit,
Nos hic manentes intimo
Ex corde vota fundimus.

The sun returned to evening,
Dusks all the twilight air:
We, lingering here before you,
Pour out our heartfelt prayer.

[6] Qua vestra sedes floruit Virtutis omnis gratia, Hanc detur in domesticis Referre posse moribus.	Your home was as a garden Made glad with fairest flowers; May life thus blossom sweetly In every home of ours.
[7] Jesu, tibi sit gloria. Qui natus es de Virgine, Cum Patre, et almo Spiritu, In sempiterna sæcula.	Jesus, to Thee be glory, The Maiden-Mother's Son, With Father and with Spirit While endless ages run.

AUTHOR: Pope Leo XIII (1810-1903). METER: Iambic dimeter. TRANSLATION from the Marquess of Bute's *Roman Breviary.* There are three translations. LITURGICAL USE: Hymn for Vespers on the Feast of the Holy Family.

1. "O blessed Light of the Saints, and supreme hope of mortals, O Jesus, upon whose birth domestic affection smiled;" *Cui . . . orto.*

2. "O Mary, rich in grace, thou alone wast able to nourish Jesus at thy chaste breast, giving Him kisses with thy milk;"

3. "And thou, of the ancient fathers, the chosen guardian of the Virgin, whom the Divine Child did call by the sweet name of Father,"

4. "Both having sprung from the noble root of Jesse, for the salvation of mankind, hearken to us, your suppliants, who stand at your altars." *De stirpe Jesse:* Et egredietur virga de radice Jesse, et flos de radice ejus ascendet (Is. 11, 1). Jesse was the father of David. Both Mary and Joseph were of the house of David.

5. "When the sun declining towards evening takes away from things their beauty, we remaining here pour forth our prayers from the bottom of our hearts." *Hic,* viz., in the church.

6. "The grace of every virtue with which your home abounded, vouchsafe that we too may be able to reproduce the same in our home lives." Constr.: Ut detur, nos hanc gratiam referre posse in moribus nostris domesticis.

96

Sacra jam splendent

SACRA jam splendent decorata lychnis
Templa, jam sertis redimitur ara
Et pio fumant redolentque acerræ
Thuris honore.

A THOUSAND lights their glory shed
On shrines and altars garlanded;
While swinging censers dusk the air
With perfumed prayer.

[2] Num juvet Summo Geniti Parente
Regios ortus celebrare cantu?
Num domus David, decora et vetustæ
Nomina gentis?

And shall we sing the ancestry
Of Jesus, Son of God most High?
Or the heroic names retrace
Of David's race?

[3] Gratius nobis memorare parvum
Nazaræ tectum, tenuemque cultum,
Gratius Jesu tacitam referre
Carmine vitam.

Sweeter is lowly Nazareth,
Where Jesus drew His childish breath—
Sweeter the singing that endears
His hidden years.

[4] Nili ab extremis peregrinus oris
Angeli ductu, propere remigrat
Multa perpessus Puer et paterno
Limine sospes,

An Angel leads the pilgrim band
From Egypt to their native land,
Where Jesus clings to Joseph's arm,
Secure from harm.

[5] Arte, qua Joseph, humili excolendus
Abdito Jesus juvenescit ævo,
Seque fabrilis socium laboris
Adjicit ultro.

"And the Child grew in wisdom's ken
And years and grace with God and men;"
And in His father's humble art
Took share and part.

[6] Irriget sudor mea membra, dixit,
Antequam sparso madeant cruore:
Hæc quoque humano generi expiando
Pœna luatur.

"With toil," saith He, "my limbs are wet,
Prefiguring the Bloody Sweat:"
Ah! how He bears our chastisement
With sweet content!

[7] Assidet Nato pia Mater almo,
Assidet Sponso bona nupta; felix
Si potest curas relevare fessis
Munere amico.

At Joseph's bench, at Jesus' side,
The Mother sits, the Virgin-Bride;
Happy, if she may cheer their hearts
With loving arts.

[8] O neque expertes, operæ et laboris,
Nec mali ignari, miseros juvate,
Quos reluctantes per acuta rerum
Urget egestas.

O Blessed Three! who felt the sting
Of want and toil and suffering,
Pity the needy and obscure
Lot of the poor.

[9] Demite his fastus, quibus ampla splendet
Faustitas, mentem date rebus æquam:
Quotquot implorant columen, benigno
Cernite vultu.

Banish the "pride of life" from all
Whom ampler wealth and joys befall:
Be every heart with love repaid
That seeks your aid.

[10] Sit tibi, Jesu, decus atque virtus,
Sancta qui vitæ documenta præbes,
Quique cum summo Genitore et almo
Flamine regnas.

Glory to Thee, O Jesu dear,
Model of holy living here!
Who reign'st, with Sire and Holy Ghost,
O'er heaven's host.

Author: Pope Leo XIII (1810-1903). Meter: Sapphic and Adonic. Translation by Monsignor Henry. There are two translations. Liturgical Use: Hymn for Matins on the Feast of the Holy Family.

1. "The sacred temples are already resplendent with lamps; the altar is wreathed round with garlands, and in loving honor vessels of incense smoke and emit a pleasant odor." *Acerra,* an incense-box, a censer.

2. "Would it not be pleasing to celebrate in song the royal birth of the Son from the sovereign Father? And to sing of the house of David and of the illustrious names of that ancient family?" *Ortus,* pl., both the temporal and the eternal birth of the Son.

3. "To us it is more agreeable to call to mind the little house at Nazareth, and the simple mode of life therein; more agreeable to relate in song the hidden life of Jesus."

4. "As a wanderer, under the guidance of an Angel, suffering much, the Child quickly returns from the distant banks of the Nile and is safe in His father's house." *Paterno* refers to St. Joseph, His foster-father.

5. "Jesus grows up in His hidden life, working faithfully

at the same humble profession as St. Joseph; and of His own accord He devotes Himself to the profession of carpentering."

6. "May perspiration moisten My limbs," He said, "before they become wet with My Blood poured forth; this toil must also be suffered in expiating the sins of the human race." *Pœnam luere,* to suffer, undergo punishment.

7. "The loving Mother sits beside her beloved Son; the good bride, beside her spouse, happy if she can lighten the labors of the weary with affectionate attention."

8. "O ye who have endured pains and toil, who were not unacquainted with misfortune, help the poor whom dire poverty oppresses in their struggle against necessitous conditions." This and the following stanza call to mind Pope Leo's great Encyclical *Rerum novarum* which treats of the relations between capital and labor (1891).

9. "Banish from men pride, with which ample wealth bedecks itself; grant us equanimity in the affairs of life: behold with a benign countenance all who invoke the Most High." *Columen,* lit., a height; heaven.

10. "Praise be to Thee, O Jesus, who givest the holy precepts of life, who reignest with the sovereign Father and the Holy Spirit.

97 *O gente felix hospita*

O GENTE felix hospita
Augusta sedes Nazaræ,
Quæ fovit alma Ecclesiæ
Et protulit primordia.

O HOUSE of Nazareth the blest,
Fair hostess of the Lord,
The Church was nurtured at Thy breast
And shared thy scanty hoard.

[2] Sol, qui pererrat aureo
Terras jacentes lumine,
Nil gratius per sæcula
Hac vidit æde, aut sanctius.

In all the spreading lands of earth
The wandering sun may see
No dearer spot, no ampler worth
Than erst was found in thee!

[3] Ad hanc frequentes convolant
Cœlestis aulæ nuntii,
Virtutis hoc sacrarium
Visunt, revisunt, excolunt.

We know thy humble tenement
Was heaven's hermitage:
Celestial heralds came and went
In endless embassage.

[4] Qua mente Jesus, qua manu,
Optata patris perficit!
Quo Virgo gestit gaudio
Materna obire munera!

There, whatsoever Joseph asks
Christ hastens to fulfill;
While Mary loves the household tasks
That wait her joyous will.

[5] Adest amoris particeps
Curæque Joseph conjugi,
Quos mille jungit nexibus
Virtutis auctor gratia.

There, Joseph toileth at her side
Her joys and griefs to share,
With thousand ties knit to his bride,
Of love and work and prayer.

[6] Hi diligentes invicem
In Jesu amorem confluunt,
Utrique Jesus mutuæ
Dat caritatis præmia.

Yet how their bosoms constant burn
And deeper ardors prove
In love of Christ, whose eyes return
Tokens of mutual love.

[7] Sic fiat, ut nos caritas
Jungat perenni fœdere,
Pacemque alens domesticam
Amara vitæ temperet!

O then, in all the homes of earth,
Be Love the bond of life:
May it enthrone at every hearth
The peace that husheth strife.

[8] Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

O Jesu, born of Virgin bright,
All glory be to Thee,
With Father and with Paraclete,
Through all eternity.

AUTHOR: Pope Leo XIII (1810-1903). METER: Iambic dimeter. TRANSLATION by Monsignor Henry. There are three translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Holy Family.

1. "O thou, in thy occupants (*gente*) most blessed, hospitable, august abode of Nazareth, which fostered and nourished the holy beginnings of the Church." *Gente,* the Holy Family.

2. "The sun, which with its golden light courses over the nations lying far below, hath through the ages seen nothing more pleasing than this house, nothing more holy."

3. "To it in great numbers fly the messengers of the heavenly court; they visit, revisit, and honor this sanctuary of virtue."

4. "With what a heart and hand doth Jesus fulfill the

wishes of His foster-father! With what joy doth the Virgin strive to perform her maternal duties!" *Mente,* good will. *Manu,* diligence.

5. "Sharing in her love and solicitude, St. Joseph stands ever beside his spouse; the very source of virtue graciously unites both with a thousand ties. *Gratia,* in a most loving manner.

6. "Loving each other, they unite in their love for Jesus; and Jesus gives to both the rewards of mutual love."

7. "So may it happen that charity may unite us in an everlasting covenant; and fostering domestic peace may it alleviate the bitter things of life."

APPARITION OF THE BLESSED VIRGIN MARY IMMACULATE

FEB. 11

98 *Te dicimus præconio*

TE dicimus præconio,
Intacta Mater Numinis,
Nostris benigna laudibus
Tuam repende gratiam.

[2] Sontes Adami posteri
Infecta proles gignimur;
Labis paternæ nescia
Tu sola, Virgo, crederis.

[3] Caput draconis invidi
Tu conteris vestigio,
Et sola gloriam refers
Intaminatæ originis.

[4] O gentis humanæ decus
Quæ tollis Hevæ opprobrium,
Tu nos tuere supplices,
Tu nos labantes erige.

O VIRGIN Mother of our God,
While we thy matchless glories chant,
Do thou, in answer to our praise,
To us abundant graces grant.

We Adam's guilty children are,
A sin-infected progeny,
Thou art, O Virgin, we believe,
Alone from his infection free.

The envious dragon's cruel head
Thou with thy heel dost trample down,
And of a stainless origin
Thou only dost the glory own.

O Flower of the human race,
Who takest Eve's reproach away,
Protect us when we cry to thee,
Our tottering footsteps deign to stay.

[5] Serpentis antiqui potens Astus retunde et impetus, Ut cœlitum perennibus Per te fruamur gaudiis.	From the old serpent's wiles and force, Thy clients mightily defend, That, through thy mercy, they may win Those heavenly joys which never end.
[6] Jesu, tibi sit gloria Qui natus es de Virgine, Cum Patre, et almo Spiritu In sempiterna sæcula.	Jesus, to Thee be glory given, Whom erst the Virgin-Mother bore, With Father and with Holy Ghost, Through endless ages evermore.

AUTHOR: Unknown. METER: Iambic dimeter. TRANSLATION by Archbishop Bagshawe; there are no other translations. LITURGICAL USE: Hymn for Matins on the Feast of the Blessed Virgin Mary Immaculate at Lourdes.

This Feast was authorized by Pope Leo XIII, and was extended to the entire Church by Pope Pius X, in 1907. The Office with its three proper hymns appeared only recently in the Breviary.

The hymns are translated by Archbishop Bagshawe, in his *Breviary Hymns and Missal Sequences.* With the exception of the hymn for Matins they are also translated by the Benedictines of Stanbrook, in their *The Day Hours of the Church.*

To understand many allusions in these hymns, the article on *Lourdes,* in the *Cath. Encycl.* should be consulted. This is especially true of the hymn *Omnis expertem.*

1. "We praise thee with jubilation, O stainless Mother of God; for our praises, graciously bestow upon us thy favor."

2. "We guilty descendants of Adam are brought forth a sin-infected people; thou alone, O Virgin, we believe art free from our first father's infection." *Crederis,* passive, thou art believed. The dogma of the Immaculate Conception was proclaimed by Pope Pius IX, Dec. 8, 1854. Read the article on *Immaculate Conception,* in the *Cath. Encycl.*

3. "Thou dost crush with thy heel the head of the envious dragon, and dost alone preserve the glory of a stainless origin." *Vestigio:* lit., a footprint; that part of the foot which makes a print—the sole. It is here used in the sense

of *calcaneum,* the heel. Ipsa conteret caput tuum, et tu insidiaberis calcaneo ejus (Gen. 3, 15).

4. "O thou, the glory of the human race, who takest away the reproach of Eve, protect thy suppliants, and encourage us who waver."

5. "Do thou mightily frustrate the cunning and the assaults of the old serpent, and through thee may we enjoy the everlasting joys of heaven."

99 *Aurora soli prævia*

AURORA soli prævia
Felix salutis nuntia,
In noctis umbra plebs tua
Te, Virgo, supplex invocat.

OROSY dawn! that dost proclaim
Salvation's happy day,
To thee, O Virgin, 'mid night's shades,
Thy people humbly pray.

2 Torrens nefastis fluctibus
Cunctos trahens voragine,
Leni residit æquore
Cum transit Arca fœderis.

The torrent, that engulfs all those
Within its whirlpool drawn,
Rests calm as o'er its softened wave
The ark of God is borne.

3 Dum torret arescens humus,
Tu rore sola spargeris;
Tellure circum rorida,
Intacta sola permanes.

While earth is parched with scorching heat,
Alone thou art bedewed;
With dew o'erspread the earth around,
And thou untouched art viewed.

4 Fatale virus evomens
Attollit anguis verticem;
At tu draconis turgidum
Invicta conteris caput.

The serpent rears his head aloft
Disgorging poisoned spleen;
But thou his proud, inflated head
Dost crush with power as Queen.

5 Mater benigna, respice
Fletus precesque supplicum,
Et dimicantes tartari
Victrix tuere ab hostibus.

O loving Mother, hear our prayer,
As suppliant we cry;
Protect us in our strife with hell
Who dost its power defy.

6 Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.

O Jesu, born of Virgin bright,
All glory be to Thee,
With Father and with Paraclete,
Through all eternity.

APPARITION OF THE BLESSED VIRGIN

AUTHOR: Unknown. METER: Iambic dimeter. TRANSLATION by the Benedictines of Stanbrook. There are two translations. LITURGICAL USE: Hymn for Lauds. See the note on the preceding hymn.

1. "O dawn that goeth before the sun, joyous herald of our salvation, thy people, O Virgin, suppliantly invoke thee amid the shades of night." Mary was the dawn that preceded the rising Sun of Justice.

2. "The torrent with its inauspicious waves which draws all men into the whirlpool, subsides into a placid sea while the Ark of the Covenant is passing." *Arca fœderis,* Ark of the Covenant (Litany); for an explanation of this title of our Blessed Lady, see the last paragraph of the article on *Ark,* in the *Cath. Encycl.* The Ark of the Covenant was the most sacred object the Israelites possessed, and it was the material symbol of the Divine presence (cf. Exod. 25, 10-22; Josue 3-4).

3. "When the dry earth is parched, thou alone art besprinkled with dew; when the earth on every side is wet with dew, thou alone dost remain untouched" (cf. Judges 6, 37).

4. "The serpent vomiting forth his fatal poison lifts his head, but thou unconquered (Maid) dost crush the swollen head of the dragon." (Cf. Gen. 3, 4-15).

5. "O loving Mother, behold the tears and prayers of thy suppliants, and victoriously defend those in battle with the hosts of hell."

100 *Omnis expertem*

OMNIS expertem maculæ Mariam
Edocet summus fidei magister;
Virginis gaudens celebrat fidelis
Terra triumphum.

LO! Mary is exempt from stain of sin,
Proclaims the Pontiff high;
And earth applauding celebrates with joy
Her triumph, far and high.

[2] Ipsa se præbens humili puellæ
Virgo spectandam, recreat paventem,

Unto a lowly timid maid she shows
Her form in beauty fair,

Seque conceptam sine labe sancto
Prædicat ore.

And the Immaculate Conception truth
Her sacred lips declare.

[3] O specus felix, decorate divæ
Matris aspectu! veneranda rupes,
Unde vitales scatuere pleno
Gurgite lymphæ.

O honored cave, by Mary's smile adorned!
O hallowed rock, whence spring
The living waters of a gushing stream,
The gifts of life to bring.

[4] Huc catervatim pia turba nostris,
Huc ab externis peregrina terris
Affluit supplex, et opem potentis
Virginis orat.

And thither from the farmost bounds of earth
The pilgrims wend their way,
And suppliant around the Virgin's shrine
Her powerful help they pray.

[5] Excipit Mater lacrimas precantum,
Donat optatam miseris salutem;
Compos hinc voti patrias ad oras
Turba revertit.

The sufferers' cry the Mother fondly hears,
And grants the longed-for grace;
And health restored, the pilgrim throng returns
Unto its native place.

[6] Supplicum, Virgo, miserata casus,
Semper o nostros refove labores,
Impetrans mœstis bona sempiternæ
Gaudia vitæ.

O Virgin! have compassion on our needs,
Refresh us laboring on;
Obtain for us the joys of heavenly life,
When sorrow all is gone.

[7] Sit decus Patri, genitæque Proli,
Et tibi compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo.

All praise and honor to the Father be,
And to His only Son,
And to the Spirit, power of both, for aye,
In Godhead ever One.

AUTHOR: Unknown. METER: Sapphic and Adonic. TRANSLATION by the Benedictines of Stanbrook. There are two translations. LITURGICAL USE: Hymn for II Vespers on the Feast of the B.V.M. Immaculate. The hymn for I Vespers is the *Ave maris stella.* See the note on hymn 98.

1. "The supreme teacher of faith solemnly affirms that Mary is free from all stain; the faithful everywhere re-

joicing celebrate the triumph of the Virgin." *Summus magister:* Pope Pius IX, who proclaimed the dogma of the Immaculate Conception, Dec. 8, 1854.

2. "The Virgin revealing herself in all comeliness to an humble maid reassures the trembling girl, and with sacred lips declares herself to have been conceived without sin." The lowly maid to whom the Blessed Virgin appeared on eighteen different occasions was a fourteen-year-old girl, Bernadette Soubiroux. On one occasion she revealed her identity saying: "I am the Immaculate Conception."

3. "O fortunate grotto, honored by the apparition of the Blessed Mother! O hallowed rock, whence living waters in full stream gush forth!" The reference is to the mysterious spring from which flows the wonder-working water of Lourdes.

4. "Hither in troops do pious pilgrims come from our own country; hither from the foreign lands suppliant pilgrims come, and implore the aid of the powerful Virgin." *Huc:* hither, to Lourdes in France. Nearly five million pilgrims, in 5,297 pilgrimages visited Lourdes from 1867 to 1908.

5. "The Mother receives the tears of the petitioners and grants to the afflicted the desired health; having obtained their wish the pilgrims return to their own countries." *Precantum* for precantium.

6. "O Virgin, thou who dost compassionate the misfortunes of thy suppliants, ever alleviate our sufferings and obtain for the afflicted the blessed joys of eternal life."

THE SEVEN HOLY FOUNDERS

FEB. 12

101 *Bella dum late*

BELLA dum late furerent, et urbes
Cæde fraterna gemerent cruentæ,
Adfuit Virgo, nova semper edens
Munera matris.

WHEN war was raging, and the town
Was red with blood of brother bands,
Our Virgin-Mother bowed her down
With bounteous hands.

[2] En vocat septem famulos, fideles
Ut sibi in luctu recolant dolores,
Quos tulit Jesus, tulit ipsa consors
Sub cruce Nati.

Seven faithful sons she bid to share
Her Dolours, all the shame and loss
Which Jesus suffered, and she bare
Beneath His Cross.

[3] Illico parent Dominæ vocanti:
Splendidis tectis opibusque spretis,
Urbe secedunt procul in Senari
Abdita montis.

So when their Lady called, as naught
They deemed their palaces and wealth,
The mountain's desert places sought
Far off by stealth.

[4] Corpora hic pœnis cruciant acerbis,
Sontium labes hominum piantes:
Hic prece avertunt lacrymisque fusis
Numinis iram.

For others' sins the scourge they plied,
As they the way of penance trod;
By prayers and tears they turned aside
The wrath of God.

[5] Perdolens Mater fovet, atque amictum
Ipsa lugubrem monet induendum:
Agminis sancti pia cœpta surgunt,
Mira patescunt.

Token of love, the Mother's hand
Gave to her sons their garb of woe;
Sanctioned the pious work they planned,
With wondrous show.

[6] Palmes in bruma viridans honores
Nuntiat patrum: proprios Mariæ
Ore lactenti vocitant puelli
Nomine Servos.

The vine, to spread their honors wide,
Her sprouts in winter greenly flung,
"See, those are Mary's servants," cried
The infant tongue.

[7] Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, great Spirit, through all days
World without end.

AUTHOR: Vincent Tarozzi, 19th cent. METER: Sapphic and Adonic. TRANSLATION anon. in the *Servite Manual*

(1892). Liturgical Use: Hymn for Matins. With the exception of the hymn *Matris sub almæ numine,* the five hymns formerly in use on the Feast of the Seven Founders have been omitted from the latest editions of the Breviary. The five hymns were translated by Archbishop Bagshawe and Father Wallace, O.S.B. Julian's *Dictionary of Hymnology* mentions no translations of the hymns in honor of the Seven Holy Founders. Read the article on *Servites, Order of,* in the *Cath. Encycl.*

1. "While wars were raging and blood-stained cities groaned with fratricidal carnage, the Virgin appeared ever manifesting the new gifts of a mother." *Bella:* The bloody feuds and dissensions among the Italian cities from the 11th to the 13th century are familiar to the student of history. St. Alexis, the last of the Seven Founders, died in 1310.

2. "Behold, in her grief, she calls unto herself seven faithful servants that they might recall to mind the sufferings which Jesus endured, and which she, the sharer of His sufferings, endured beneath the Cross of her Son." The object of the Servite Order is to preach everywhere compassion for the sufferings of Jesus crucified and of Mary desolate, as well as hatred for sin, the accursed cause of them both (cf. *Servite Manual,* p. xiv).

3. "Without hesitation they obey their Lady's call: spurning their stately palaces and wealth, they withdraw afar from the city into the hidden recesses of Mount Senario." The Blessed Virgin first appeared to the Seven Holy Founders in 1233. She exhorted them to leave the world and dedicate themselves, under her auspices, to the service of God. This they did without delay.

4. "Here they afflict their bodies with dire punishments, atoning for the sins of guilty men: here by their prayers and by their abundant tears they avert the anger of God."

5. "The Mother greatly encourages them and tells them that they should wear a garb indicative of mourning; the pious undertakings of the holy company prosper; wondrous things become manifest." *Mira,* miracles.

6. "A young vine becoming green in winter proclaims the glory of the Fathers: children unweaned proclaim them

by name to be Mary's own Servants." The miracle of the vine occurred in March while the mountain was still covered with hoar frost. The vine which had been planted the preceding year, grew miraculously in a single night, and was covered at once with foliage, flowers, and fruit—a symbol of the speedy increase of their little community as was revealed to the bishop of Florence. *Puelli:* On two different occasions infants cried out in the street: "Behold the servants of Mary."

102 *Sic patres vitam*

SIC patres vitam peragunt in umbra,
Lilia ut septem nivei decoris,
Virgini excelsæ bene grata, Petro
Visa nitere.

THE fathers lived a life in shade,
Yet seemed to Peter's vision seven
White glistening lilies for the Maid,
The Queen of heaven.

[2] Jamque divina rapiente flamma,
Cursitant urbes, loca quæque oberrant,
Si queant cunctis animis dolores
Figere Matris.

Through city streets, o'er hills and plains,
Upborne by love divine, they trod,
To fix in men the Mother's pains,
The swords of God.

[3] Hinc valent iras domuisse cæcas,
Nescia et pacis fera corda jungunt,
Erigunt moestos, revocant nocentes
Dicta piorum.

This was the power in which they spoke,
Till each wild passion owned their sway:
They cheered the sad, from sinners broke
Their chains away.

[4] At suos Virgo comitata servos
Evehit tandem superas ad oras:
Gemmeis sertis decorat per ævum
Omne beatos.

Till at last the Virgin Queen
Led them to mansions in the sky,
Mansions where garlands aye are green,
And never die.

[5] Eja nunc cœtus gemitum precantis
Audiant, duros videant labores:
Semper et nostris faveant benigno
Lumine votis.

May they hear cries of all who pray,
And see how hard our earthly strife:
Aiding us onward to the day
When all is life.

[6] Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque Virtus
Spiritus semper, Deus unus omni
Temporis ævo.

Now to the Father thanks and praise;
To Thee, O Son, the same we send;
To Thee, great Spirit, through all days,
World without end.

AUTHOR: Vincent Tarozzi, 19th cent. METER: Sapphic and Adonic. TRANSLATION by Charles Kegan Paul. LITURGICAL USE: Hymn for Lauds on the Feast of the Seven Holy Founders.

1. "The Fathers spent their lives in obscurity,—yet as seven lilies of snow-white beauty they seemed to Peter to shine—well pleasing to the Virgin high exalted." *Petro:* St. Peter of Verona saw in a vision a mountain covered with flowers, among which were seven lilies, dazzling white, of exquisite perfume. Mary herself explained the vision—the flowers were the Religious on Mount Senario, the seven lilies were the Seven Founders.

2. "And now divine charity impelling them, they traverse cities and wander everywhere, if perchance they might be able to fix the Sorrows of the Mother in the souls of all."

3. "By this means they are able to restrain blind passions; they unite (in the bonds of love) fierce hearts ignorant of peace; the words of the pious preachers raise up the dejected and recall sinners."

4. "At last the Virgin leading forth her servants accompanies them to the heavenly regions, and with jeweled garlands she adorns her servants forever blessed."

5. "O may they now hear the sighs of those assembled in prayer; may they behold their difficult labors; and may they with loving inspirations be favorable to our prayers."

103 *Matris sub almæ*

MATRIS sub almæ numine
Septena proles nascitur:
Ipsa vocante, ad arduum
Tendit Senari verticem.

BY Mary's inspiration led,
A sevenfold offspring comes to light;
At Mary's call away they sped
To Mount Senario's rugged height.

[2] Quos terra fructus proferet
Dum sacra proles germinat,
Uvis repente turgitis
Onusta vitis præmonet.

What fruits of grace the earth shall bear
When they have sown their seeds divine!
Christ's vine shall bud with clusters rare,
Empurpled with the ruddy wine.

[3] Virtute claros nobili
Mors sancta cœlo consecrat:
Tenent olympi limina
Servi fideles Virginis.

A holy death to heaven speeds
The souls with virtue's glory crowned;
When Mary for her servants pleads,
Heaven's blessed portals they have found.

[4] Cohors beata Numinis
Regno potita respice
Quos hinc recedens fraudibus
Cinctos relinquis hostium.

O happy souls who now obtain
The Kingdom, and the scepter bear!
Look down on us who still remain
Where Satan spreads his subtle snare.

[5] Ergo, per almæ vulnera
Matris rogamus supplices,
Mentis tenebras disjice,
Cordis procellas comprime.

Therefore on bended knee we pray,
For sake of Mary's bitter grief;
Chase darkness from our mind away,
And give our troubled hearts relief.

[6] Tu nos, beata Trinitas,
Perfunde sancto robore,
Possimus ut feliciter
Exempla patrum subsequi.

And Thou, O Trinity Divine!
Confirm us in Thy holy grace!
That so we may our hearts incline
To walk in these Thy servants' ways.

AUTHOR: Vincent Tarozzi, 19th cent. METER: Iambic dimeter. TRANSLATION by Father Wallace, O.S.B. LITURGICAL USE: Hymn for II Vespers on the Feast of the Seven Holy Founders.

1. "Under the fostering care of the Blessed Mother, a sevenfold progeny comes into being: she calls them, and they direct their steps to the lofty summit of Mount Senario." *Proles* is the subject of *nascitur* and *tendit*.

2. "The vine suddenly laden with bursting clusters fore-

shadows what rich fruits the earth shall produce when this sacred progeny expands." The miraculous vine is referred to in Hymn 101.

3. "A holy death doth consecrate to God those rendered illustrious by great virtue: the faithful servants of the Virgin possess mansions in heaven."

4. "O blessed band who have obtained possession of the Kingdom of God; departing hence, look down on those whom you leave behind, surrounded by the snares of enemies."

5. "Suppliantly, therefore, we ask through the wounds of a loving Mother,—dispel the darkness of our minds, and restrain the passions of our souls."

6. "Mayest Thou, O Holy Trinity, fill us with Thy strength, that happily we may be able to follow the example of the Fathers."

ST. JOSEPH

MAR. 19

104 *Te, Joseph, celebrent*

TE, Joseph, celebrent agmina cœlitum,
Te cuncti resonent christiadum chori,
Qui clarus meritis, junctus es inclytæ
Casto fœdere Virgini.

[2] Almo cum tumidam germine conjugem
Admirans, dubio tangeris anxius,
Afflatu superi Flaminis Angelus
Conceptum puerum docet.

LET Angels chant thy praise, pure spouse of purest Bride,
While Christendom's sweet choirs the gladsome strains repeat,
To tell thy wondrous fame, to raise the pealing hymn,
Wherewith we all thy glory greet.

When doubts and bitter fears thy heavy heart oppressed,
And filled thy righteous soul with sorrow and dismay,
An Angel quickly came, the wondrous secret told,
And drove thy anxious griefs away.

[3]Tu natum Dominum stringis, ad exteras	Thy arms thy new-born Lord, with tender joy embrace;
Ægypti profugum tu sequeris plagas;	Him then to Egypt's Land thy watchful care doth bring;
Amissum Solymis quæris, et invenis,	Him in the Temple's courts once lost thou dost regain,
Miscens gaudia fletibus.	And 'mid thy tears dost greet thy King.
[4]Post mortem reliquos mors pia consecrat,	Not till death's pangs are o'er do others gain their crown,
Palmamque emeritos gloria suscipit:	But, Joseph, unto thee the blessed lot was given
Tu vivens, Superis par, frueris Deo,	While life did yet endure, thy God to see and know,
Mira sorte beatior.	As do the Saints above in heaven.
[5]Nobis, summa Trias, parce precantibus,	Grant us, great Trinity, for Joseph's holy sake,
Da Joseph meritis sidera scandere:	In highest bliss and love, above the stars to reign,
Ut tandem liceat nos tibi perpetim	That we in joy with him may praise our loving God,
Gratum promere canticum.	And sing our glad eternal strain.

Author: Unknown, 17th cent. Meter: Asclepiadic and Glyconic. Translation by Father Potter. There are seven translations. Liturgical Use: Vespers hymn on the Feast of St. Joseph. Of the three hymns given here for the Feast of St. Joseph, the first two are used also in the office of the Solemnity of St. Joseph, which is celebrated on the Wednesday before the third Sunday after Easter.

1. "May the hosts of heavenly spirits praise thee, O Joseph; may all the choirs of Christendom resound with thy name, thou who, renowned for merits, wast united in chaste wedlock to the glorious Virgin."

2. "When thou didst wonder at thy bride grown great with her august Child, sorely wert thou afflicted with doubt; but an Angel taught thee that the Child was conceived by a breath of the Holy Spirit." (Cf. Matt. 1, 18-21). *Flaminis: flamen,* from *flo* 1, to blow, just as *spiritus* is from *spiro,* to blow.

3. "Thou dost embrace the new-born Lord, and dost follow Him, a fugitive, to remote parts of Egypt: lost in

Jerusalem, thou dost seek and find Him, thus mingling joys with tears." *Solymæ, arum* = Hierosolyma, orum, Jerusalem. (Cf. Luke 2, 48).

4. "A pious death doth make other men happy after death, and glory awaiteth those who have merited a palm: but thou still living, in a wonderous manner more fortunate, dost, like the Blessed, enjoy thy God." *Emeritos,* the p. part. of the deponent *emereor.*

5. "O sovereign Trinity, have mercy on us Thy suppliants; grant that by the merits of St. Joseph we may enter heaven, and that finally we may be permitted to sing unto Thee forever a sweet canticle."

105 *Cœlitum Joseph decus*

CŒLITUM Joseph decus, atque nostræ
Certa spes vitæ, columenque mundi,
Quas tibi læti canimus, benignus
Suscipe laudes.

JOSEPH, the praise and glory of the heavens,
Sure pledge of life, and safety of the wide world,
As in our joy we sing to thee, in kindness
List to our praises.

[2] Te Sator rerum statuit pudicæ
Virginis sponsum, voluitque Verbi
Te patrem dici, dedit et ministrum
Esse salutis.

Thou by the world's Creator wert appointed
Spouse of the Virgin: thee He willed to honor
Naming thee Father of the Word, and guardian
Of our salvation.

[3] Tu Redemptorem stabulo jacentem,
Quem chorus Vatum cecinit futurum,
Aspicis gaudens, humilisque natum
Numen adoras.

Thou thy Redeemer, lying in a stable,
Whom long ago foretold the choir of prophets,
Sawest rejoicing, and thy God adoredst
Humble in childhood.

[4] Rex Deus regum, Dominator orbis,
Cujus ad nutum tremit inferorum

God, King of Kings, and Governor of the ages,
He at whose word the powers of hell do tremble,

Turba, cui pronus famulatur æther,
Se tibi subdit.

He whom the adoring heavens ever worship
Called thee protector.

[5] Laus sit excelsæ Triadi perennis,
Quæ tibi præbens superos honores,
Det tuis nobis meritis beatæ
Gaudia vitæ.

Praise to the Triune Godhead everlasting,
Who with such honor mightily hath blest thee;
O may He grant us at thy blest petition
Joys everlasting.

AUTHOR: Unknown, 17th cent. METER: Sapphic and Adonic. TRANSLATION by Alan G. McDougall. There are six translations. LITURGICAL USE: Hymn for Matins on the Feast of St. Joseph.

1. "Thou art, O Joseph, the glory of the Blessed, the sure hope of our life, and the pillar of the world: graciously accept the praises we now joyfully sing to thee."

2. "The Creator of the world appointed thee the spouse of the most pure Virgin, and He willed that thou be called the father of the Word; and He made thee a minister of salvation." *Ministrum,* instrument.

3. "Rejoicing thou didst behold the Redeemer lying in the stable, Him whose advent the choir of prophets had foretold; and thou didst humbly adore the new-born God."

4. "God, the King of kings, and the Ruler of the world, at whose nod the hosts of hell tremble, whom the heavens prostrate serve, makes Himself subject to thee." *Se subdit:* Et erat subditus illis (Luke 2, 51).

5. "Never-ending praise be to the most high Trinity who didst bestow upon thee heavenly honors, and may the same grant us, through thy merits, the joys of a blessed life."

106 *Iste, quem læti*

ISTE, quem læti colimus fideles,
Cujus excelsos canimus triumphos,
Hac die Joseph meruit perennis
Gaudia vitæ.

WORSHIPPED throughout the Church to earth's far ends
With prayer and solemn rite,
Joseph this day triumphantly ascends
Into the realms of light.

[2]O nimis felix, nimis o beatus, Cujus extremam vigiles ad horam Christus et Virgo simul astiterunt Ore sereno.	O blest beyond the lot of mortal men! O'er whose last dying sigh Christ and the Virgin-Mother watched serene, Soothing his agony.
[3]Hinc stygis victor, laqueo solutus Carnis, ad sedes placido sopore Migrat æternas, rutilisque cingit Tempora sertis.	Loosed from his fleshly chain, gently he fleets, As in calm sleep, away; And diademed with light, enters the seats Of everlasting day.
[4]Ergo regnantem flagitemus omnes, Adsit ut nobis, veniamque nostris Obtinens culpis, tribuat supernæ Munera pacis.	There throned in power, let us his loving aid With fervent prayers implore; So may he gain us pardon in our need, And peace forevermore.
[5]Sint tibi plausus, tibi sint honores, Trine, qui regnas, Deus, et coronas Aureas servo tribuis fideli Omne per ævum.	Glory and praise to Thee, blest Trinity! One only God and Lord, Who to Thy faithful ones unfailingly Their aureoles dost award.

AUTHOR: Unknown, 17th cent. METER: Sapphic and Adonic. TRANSLATION by Father Caswall. There are five translations. LITURGICAL USE: Hymn for Lauds on the Feast of St. Joseph.

1. "He, whom we the faithful now joyfully honor, whose glorious triumphs we sing, Joseph, hath this day obtained the joys of eternal life."

2. "O thrice happy, and thrice blessed Saint, at whose last hour, Christ and the Virgin keeping watch, assisted with serene countenance."

3. "Victorious over hell, and liberated from the bonds of the flesh, he departs hence in a peaceful sleep to his eternal home, and crowns his temples with shining garlands."

4. "Now reigning above, let us all beseech him to help us, obtaining for us pardon for our sins, and procuring for us (by his intercession) the gifts of heavenly peace."

5. "Glory and honor be to Thee, O God, Three in One, who reignest and who dost bestow upon Thy faithful servants everlasting crowns of gold." *Servo fideli,* in a collective sense—every faithful servant. *Trine,* see *denus* in the Glossary.

ST. HERMENGILD

APR. 13

107 *Regali solio*

REGALI solio fortis Iberiæ,
Hermenegilde jubar, gloria Martyrum,
Christi quos amor almis
Cœli cœtibus inserit.

GLORY of Iberia's throne!
Joy of martyred Saints above!
Who the crown of life have won
Dying for their Saviour's love.

[2] Ut perstas patiens, pollicitum Deo
Servans obsequium! quo potius tibi
Nil proponis, et arces
Cautus noxia, quæ placent.

What intrepid faith was thine!
What unswerving constancy!
Bent to do the will divine
With exact fidelity.

[3] Ut motus cohibes, pabula qui parant
Surgentis vitii, non dubios agens
Per vestigia gressus,
Quo veri via dirigit!

Every rising motion checked
Which might lead thy heart astray,
How thou didst thy course direct
Whither virtue showed the way.

[4] Sit rerum Domino jugis honor Patri,
Et Natum celebrent ora precantium,
Divinumque supremis
Flamen laudibus efferant.

Honor, glory, majesty,
To the Father and the Son,
With the Holy Spirit be,
While eternal ages run.

AUTHOR: Pope Urban VIII (1568-1644). METER: Lines 1, 2 of each stanza, Asclepiadic; line 4 is Glyconic; line 3 is the same as line 4 but catalectic. This and the following hymn are the only hymns in the Breviary written in this meter. TRANSLATION by Father Caswall. There are four translations. LITURGICAL USE: Hymn for Vespers and Lauds. Read the article on *St. Hermengild,* in the *Cath.*

Encycl. Note the spelling—Hermengild or Hermenegild.

1. "Brave Hermengild, shining light for the throne of Spain, the glory of the martyrs whom love for Christ hath enrolled among the august choirs of heaven." St. Hermengild was martyred in 585.

2. "How persistently didst thou persevere in the allegiance promised to God! Nothing was more dear to thee than this, and thou didst cautiously avoid hurtful things that please." Constr.: Nil potius tibi proponis quo = quam illud, sc. obsequium. *Noxia,* earthly honors, etc.

3. "How well thou didst restrain the passions which furnish food for incipient vice, making no hesitating steps along the path whither the way of truth directs!"

4. "To the Father, the Lord of creation, be perpetual honor; may the mouths of Thy suppliants praise the Son, and let them glorify with sovereign praise the Holy Spirit."

108 *Nullis te genitor*

NULLIS te genitor blanditiis trahit,
Non vitæ caperis divitis otio,
Gemmarumve nitore,
Regnandive cupidine.

FROM the truth thy soul to turn,
Pleads a father's voice in vain;
Naught to thee were jewelled crown,
Earthly pleasure, earthly gain.

[2] Diris non acies te gladii minis,
Nec terret perimens carnificis furor:
Nam mansura caducis
Præfers gaudia cœlitum.

Angry threat and naked sword
Daunted not thy courage high;
Choosing glory with the Lord,
Rather than a present joy.

[3] Nunc nos e Superum protege sedibus
Clemens, atque preces, dum canimus tua
Quæsitam nece palmam,
Pronis auribus excipe.

Now amidst the Saints in light,
Throned in bliss forevermore;—
Oh! from thy exalted height,
Hear the solemn prayer we pour.

[4] Sit rerum Domino jugis honor Patri,
Et Natum celebrent ora precantium,
Divinumque supremis
Flamen laudibus efferant.

Honor, glory, majesty,
To the Father and the Son,
With the Holy Spirit be,
While eternal ages run.

This is a continuation of the preceding hymn. TRANSLATION by Father Caswall. LITURGICAL USE: Hymn for Matins on the Feast of St. Hermengild.

1. "By no blandishments could thy father seduce thee, nor wert thou captivated by the leisure of a life of affluence, nor by the sparkling of gems, nor by the desire of reigning."

2. "The sharp edge of the sword, with dire threats, did not terrify thee, nor did the destructive rage of the executioner; for thou didst prefer the abiding joys of the Blessed to transitory ones."

3. "Do thou now from the mansions of the Blessed graciously protect us, and with willing ear receive our prayers, while we celebrate in song the martyr's palm obtained by thy death."

ST. VENANTIUS

MAY 18

109 *Martyr Dei Venantius*

MARTYR Dei Venantius,
Lux et decus Camertium,
Tortore victo et judice,
Lætus triumphum concinit.

VENANTIUS, hail! God's Martyr bright,
Thy country's honor and her light;
Who didst with joy thy triumph sing,
Thy judge and tortures conquering.

[2] Annis puer, post vincula,
Post carceres, post verbera,
Longa fame frementibus
Cibus datur leonibus.

A child in years, he heeds no pain,
Nor dungeon damp, nor galling chain;
The tender youth for food is thrown
To lions, mad with hunger grown.

[3] Sed ejus innocentiæ
Parcit leonum immanitas,
Pedesque lambunt Martyris,
Iræ famisque immemores.

O wondrous sight! the beasts of prey
Their food reject, and turn away;
Then tamely lick the Martyr's feet,
A tribute to his virtue meet.

[4] Verso deorsum vertice Haurire fumum cogitur: Costas utrimque et viscera Succensa lampas ustulat.	Then downwards hung, his mouth exposed To clouds of smoke beneath disposed, Whilst with slow torches, burning clear, His naked breasts and sides they sear.
[5] Sit laus Patri, sit Filio, Tibique sancte Spiritus: Da per preces Venantii Beata nobis gaudia.	Praise to the Father, and the Son, And Holy Spirit, Three in One; Oh! grant that through this Martyr's prayer, Your blissful joy we all may share.

Author: Unknown, 17th cent. Meter: Iambic dimeter. Translation by Father Potter. There are four translations. Liturgical Use: Hymn for Vespers. St. Venantius was martyred at the age of fifteen, in the year 250.

1. "Venantius, the Martyr of God, the light and glory of the people of Camarino, having triumphed over torturer and judge, now joyfully blends his voice with the song of triumph." *Camertium,* gen. pl. *Camertes, ium,* the inhabitants of Camerino, which was known in ancient times as Camers. Abp. Bagshawe renders this line: "Who Latium light and glory brings." As a matter of fact Camerino is not in Latium but in Umbria some ninety miles northeast of Rome. Father Caswall's translation in his *Lyra Catholica* is scarcely less happy: "Camertium's light, her joy and prize."

2. "A child in years, after chains and imprisonment and stripes, he is given as food to lions raging from long hunger."

3. "But the ferocity of the lions spares his innocence, and unmindful of their rage and hunger they lick the Martyr's feet."

4. "With head hung downward he is forced to inhale smoke, and a flaming torch scorches his ribs and his flesh on either side." *Viscera* is used to signify the flesh lying under the skin.

5. "Be praise to the Father, and the Son, and to Thee,

Holy Spirit: grant us through the prayers of Venantius the blessed joys of heaven."

110 *Athleta Christi nobilis*

ATHLETA Christi nobilis
Idola damnat Gentium,
Deique amore saucius
Vitæ pericla despicit.

NOBLE champion of the Lord!
Armed against idolatry!
In thy fervent zeal for God
Death had naught of fear for thee.

[2] Loris revinctus asperis,
E rupe præceps volvitur:
Spineta vultum lancinant:
Per saxa corpus scinditur.

Bound with thongs, thy youthful form
Down the rugged steep they tear,
Jagged rock and rending thorn
All thy tender flesh lay bare.

[3] Dum membra raptant Martyris,
Languent siti satellites:
Signo crucis Venantius
E rupe fontes elicit.

Spent with toil, the savage crew,
Fainting, sinks with deadly thirst;
Thou the Cross dost sign; and lo!
From the rock the waters burst.

[4] Bellator o fortissime,
Qui perfidis tortoribus
E caute præbes poculum,
Nos rore gratiæ irriga.

Saintly warrior-prince! who thus
Thy tormentors couldst forgive;
Pour the dew of grace on us,
Bid our fainting spirits live.

[5] Sit laus Patri, sit Filio,
Tibique sancte Spiritus:
Da per preces Venantii
Beata nobis gaudia.

To Thee, O Father, with the Son
And Holy Spirit, glory be;
Oh, grant us through Thy Martyr's prayer
The joys of immortality.

AUTHOR: Unknown, 17th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are three translations. LITURGICAL USE: Hymn for Matins on the Feast of St. Venantius.

1. "The noble athlete of Christ abominates the idols of the pagans, and smitten with the love of God he despises the dangers that threaten his life."

2. "Bound with rough thongs he is precipitated headlong from a cliff; thorns lacerate his countenance, and his body is torn by the sharp rocks."

3. "While the executioner's attendants drag along the limbs of the Martyr, they become faint with thirst; by the

sign of the Cross Venantius causes water to issue forth from a rock."

4. "O thou most brave warrior who dost offer to thy torturers a drink brought forth from a rock, refresh us with the dew of grace."

111 *Dum nocte pulsa lucifer*

DUM nocte pulsa lucifer
Diem propinquam nuntiat,
Nobis refert Venantius
Lucis beatæ munera.

[2] Nam criminum caliginem,
Stygisque noctem depulit,
Veroque cives lumine
Divinitatis imbuit.

[3] Aquis sacri baptismatis
Lustravit ille patriam:
Quos tinxit unda milites,
In astra misit Martyres.

[4] Nunc Angelorum particeps,
Adesto votis supplicum:
Procul repelle crimina,
Tuumque lumen ingere.

[5] Sit laus Patri, sit Filio,
Tibique sancte Spiritus:
Da per preces Venantii
Beata nobis gaudia.

THE golden star of morn
Is climbing in the sky;
The birthday of Venantius
Awakes the Church to joy.

His native land in depths
Of pagan darkness lay;
He o'er her guilty regions poured
The light of heavenly day.

Her in baptismal streams
Of grace he purified;
E'en those who came to take his life,
With him as Martyrs died.

With the Angels now he shares
Those joys which never cease;
Look down on us, O Spirit blest,
And send us gifts of peace.

Praise to the Father, Son,
And, Holy Ghost, to Thee,
Oh, grant us through Thy Martyr's prayer
A blest eternity.

AUTHOR: Unknown, 17th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are three translations. LITURGICAL USE: Hymn for Lauds on the Feast of St. Venantius.

1. "When (the darkness having been dispelled) the morning star heralds in the approaching day, Venantius brings us the gifts of blessed light." There is reference here to the ancient custom of saying Lauds at daybreak. Light is a symbol of Christ.

2. "For he drove away the darkness of sin and the night of hell, and he made his fellow citizens acquainted with the true light of the Godhead."

3. "With the waters of holy Baptism he purified his native land: the soldiers whom he baptized with water he sent as martyrs to heaven." *Tingo* 3, to wet, moisten; in late Latin used in the sense of "to baptize."

4. "Now being a companion of the Angels, give ear to the prayers of thy suppliants; banish afar what is sinful, and pour out upon us thy light."

ST. JULIANA FALCONIERI

JUNE 19

112 *Cœlestis Agni nuptias*

CŒLESTIS Agni nuptias,
O Juliana, dum petis,
Domum paternam deseris,
Chorumque ducis Virginum.

TO be the Lamb's celestial bride
Is Juliana's one desire;
For this she quits her father's home,
And leads the sacred virgin choir.

[2] Sponsumque suffixum Cruci
Noctes, diesque dum gemis,
Doloris icta cuspide,
Sponsi refers imaginem.

By day, by night, she mourns her Spouse
Nailed to the Cross, with ceaseless tears,
Till in herself, through very grief,
The image of that Spouse appears.

[3] Quin septiformi vulnere
Flos ad genu Deiparæ:
Sed crescit infusa fletu,
Flammasque tollit caritas.

Like Him, all wounds, she kneels transfixed
Before the Virgin-Mother's shrine;
And still the more she weeps, the more
Mounts up the flame of love divine.

[4] Hinc morte fessam proxima
Non usitato te modo
Solatur, et nutrit Deus,
Dapem supernam porrigens.

That love so deep the Lord repaid
His handmaid on her dying bed;
When, with the Food of heavenly life,
By miracle her soul He fed.

[5] Æterne rerum Conditor,	All praise to Thee, O Maker blest!
Æterne Fili par Patri,	Praise to the everlasting Son;
Et par utrique Spiritus,	Praise to the mighty Paraclete
Soli tibi sit gloria.	While ages upon ages run.

AUTHOR: Francesco Maria Lorenzini (1680-1743). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are four translations. LITURGICAL USE: Hymn for Vespers and Matins. St. Juliana was the foundress of the Third Order of Servites. She died in the year 1341.

1. "When thou, O Juliana, didst seek the nuptials of the Heavenly Lamb, thou didst abandon thy father's house and lead a choir of virgins." For an explanation of the term "Nuptials of the Heavenly Lamb," see the article on *Marriage, Mystical,* in the *Cath. Encycl.*

2. "By day and night thou didst bewail thy Spouse fastened to the Cross, till pierced with a sword of sorrow thou didst bear the image of thy Spouse." *Cuspide,* a sharp point.

3. "Yea, with a sevenfold wound thou didst weep at the feet of the Mother of God, but by thy tears, the charity infused increased and rendered more keen the poignancy (*flammas*) of thy grief." *Septiformi vulnere:* The seven Sorrows of our Blessed Mother. *Flammas,* sc. doloris. Tears of sorrow increase the love of God in our hearts and thereby render the greatest sorrows more endurable.

4. "Hence it was that exhausted by the approach of death, in no ordinary manner did God console and nourish thee, spreading out before thee Heavenly Food." There is reference in this stanza to a miraculous image found on the Saint's breast after her death. "Being unable to receive Holy Communion because of constant vomiting, she requested the priest to spread a corporal on her breast and lay the Host on it. Shortly afterwards the Host disappeared and Juliana expired, and the image of a cross, such as had been on the Host, was found on her breast" (*Cath. Encycl.*).

5. "Eternal Creator of the world, Eternal Son equal to the Father, and Spirit equal to both: to Thee alone (O Trinity) be glory."

THE NATIVITY OF ST. JOHN THE BAPTIST

JUNE 24

113 *Ut queant laxis*

UT queant laxis *re*sonare fibris
*Mi*ra gestorum *fa*muli tuorum,
*Sol*ve polluti *la*bii reatum,
Sancte Joannes.

OFOR thy spirit, holy John, to chasten
Lips sin-polluted, fettered tongues to loosen;
So by thy children might thy deeds of wonder
Meetly be chanted.

2 Nuntius celso veniens olympo,
Te patri magnum fore nasciturum,
Nomen, et vitæ seriem gerendæ
Ordine promit.

Lo! a swift herald, from the skies descending,
Bears to thy father promise of thy greatness;
How he shall name thee, what thy future story,
Duly revealing.

3 Ille promissi dubius superni,
Perdidit promptæ modulos loquelæ:
Sed reformasti genitus peremptæ
Organa vocis.

Scarcely believing message so transcendent,
Him for season power of speech forsaketh,
Till, at thy wondrous birth, again returneth
Voice to the voiceless.

4 Ventris obstruso recubans cubili,
Senseras Regem thalamo manentem:
Hinc parens, nati meritis, uterque
Abdita pandit.

Thou, in thy mother's womb all darkly cradled,
Knewest thy Monarch, biding in His chamber,
Whence the two parents, through their children's merits,
Mysteries uttered.

5 Sit decus Patri, genitæque Proli,
Et tibi compar utriusque virtus,
Spiritus semper, Deus unus, omni
Temporis ævo.

Praise to the Father, to the Son begotten,
And to the Spirit, equal power possessing,
One God whose glory, through the lapse of ages,
Ever resoundeth.

AUTHOR: Paul the Deacon (720-799). METER: Sapphic

and Adonic. TRANSLATION, a cento from *The Hymner*, based on a translation by W. J. Blew, in the meter of the original. There are about twenty translations of this beautiful hymn. LITURGICAL USE: Hymn for Vespers. The hymns given below for Matins and Lauds are parts of this hymn. The translations are in blank verse. In reading care should be taken to observe the caesura which in Sapphic verse occurs generally after the fifth syllable. There is an article on this hymn in the *Cath. Encycl.*, and another on *Paulus Diaconus* its author.

1. "That thy servants may be able to sing thy deeds of wonder with pleasant voices, remove, O holy John, the guilt of our sin-polluted lips." *Laxis fibris* is intended to express a good condition of the voice, freedom from hoarseness, etc., "with vocal cords well strung." St. John is invoked for ailments of the throat, and he is even considered a special patron of singers. The Saint's miraculous birth is recorded in detail in Luke 1. The whole chapter should be read. Zachary, the father of the Precursor, lost his voice on account of his disbelief in the Angel's promise (Luke 1, 19), and again "his tongue was *loosed*" (*laxis fibris*) at the naming of John (Luke 1, 64). This stanza is of special interest to musicians as the syllables marked in italics were those chosen by Guido of Arezzo (990-1050) for the syllabic naming of the notes Ut, Re, Mi, Fa, Sol, La. The *famuli* mentioned in this stanza are the choir who (as Zachary recovered his voice at the naming of John) would implore their patron to endow them with voices worthy of singing the praises of one so illustrious.

2. "A messenger from highest heaven discloses in due order to thy father that thou wouldst be born great, thy name, and the whole course of the life thou wouldst lead." *Nuntius*, the Archangel Gabriel (Luke 1, 19). *Nomen*, John (Luke 1, 13). *Seriem vitæ gerendæ* (cf. Luke 1, 15-17).

3. "He (Zachary) doubtful of the heavenly promise lost the power of ready speech; but when born, thou didst restore the organs of the lost voice." The disbelief of Zachary is recorded in Luke 1, 18; the penalty in verse 20; the restoration of the power of speech in verse 64.

4. "Still resting in the concealed abode of the womb, thou didst perceive thy King reposing in His chamber: thereupon both parents by the merits of their son revealed hidden things." The last two lines of this stanza are obscure. In the translation given above the two parents are Zachary and Elisabeth; and the mysteries they uttered are Elisabeth's "Blessed art thou among women," etc. (Luke 1, 42-45), and Zachary's "Blessed be the Lord God of Israel," etc. (Luke 68-79). However, there is no lack of translators who ignore the masculine *uterque* and the singular *nati* and translate quite as literally as Archbishop Bagshawe:

"The two Mothers then, on account of their Babes,
Things hidden unfold."

In this interpretation the two parents are Mary and Elisabeth, and the whole stanza gives us a picture of the Visitation. The "hidden things" uttered by Elisabeth are the same as those mentioned above (Luke 1, 42-45), and Our Lady replies in her incomparable *Magnificat* (Luke 1, 46-55). This is the better interpretation.

5. "Glory be to the Father, and to the only-begotten Son, and to Thee, O Spirit, power eternally equal to Them both, one God, forever and ever."

114 *Antra deserti*

ANTRA deserti, teneris sub annis,
Civium, turmas fugiens, petisti,
Ne levi posses maculare vitam
Crimine linguæ.

THOU, in thy childhood, to the desert caverns
Fleddest for refuge from the cities' turmoil,
Where the world's slander might not dim thy luster,
Lonely abiding.

[2] Præbuit durum tegumen camelus
Artubus sacris, strophium bidentes;
Cui latex haustum, sociata pastum
Mella locustis.

Camel's hair raiment clothed thy saintly members;
Leathern the girdle which thy loins encircled;
Locusts and honey, with the fountain-water,
Daily sustained thee.

[3] Cæteri tantum cecinere Vatum
Corde præsago jubar affuturum:
Tu quidem mundi scelus auferentem
Indice prodis.

Oft in past ages, seers with hearts expectant
Sang the far-distant advent of the Day-Star;
Thine was the glory, as the world's Redeemer
First to proclaim Him.

[4] Non fuit vasti spatium per orbis
Sanctior quisquam genitus Joanne,
Qui nefas sæcli meruit lavantem
Tingere lymphis.

Far as the wide world reacheth, born of woman,
Holier was there none than John the Baptist;
Meetly in water laving Him who cleanseth
Man from pollution.

[5] Sit decus Patri, genitæque Proli,
Et tibi, compar utriusque virtus
Spiritus semper, Deus unus, omni
Temporis ævo.

Praise to the Father, to the Son begotten,
And to the Spirit, equal power possessing,
One God whose glory, through the lapse of ages,
Ever resoundeth.

This is a continuation of the preceding hymn. TRANSLATION by M. J. Blacker and G. H. Palmer. LITURGICAL USE: Matins hymn.

1. "From thy tenderest years, fleeing the throngs of men, thou didst seek the caves of the desert, lest thou stain thy life by the slightest sin of the tongue." (Cf. Luke 1, 80.)

2. "The camel furnished the rough covering for thy sacred members; thy girdle, the sheep provided; the fountain furnished thy drink, and honey together with locusts thy food." *Præbuit,* this is the predicate of the whole stanza. Compare this stanza with Matt. 3, 4.

3. "The rest of the Prophets only foretold with prophetic spirit the Light that was to come: but thou with thy finger didst point out Him who taketh away the sins of the world." *Indice prodis:* Ecce agnus Dei, ecce qui tollit peccatum mundi (John 1, 29).

4. "Throughout the space of the wide world there was no one born who was more holy than John, who was deemed

worthy to baptize with water Him who washeth away the sins of the world." (Cf. Matt. 11, 11.)

115 *O nimis felix*

O NIMIS felix, meritique celsi,
Nesciens labem nivei pudoris,
Præpotens Martyr, nemorumque cultor,
Maxime Vatum.

O MORE than blessèd, merit high attaining,
Pure as the snow-drift, innocent of evil,
Child of the desert, mightiest of Martyrs,
Greatest of Prophets.

[2] Serta ter denis alios coronant
Aucta crementis, duplicata quosdam;
Trina te fructu cumulata centum
Nexibus ornant.

Thirtyfold increase some with glory crowneth;
Sixtyfold fruitage prize for others winneth;
Hundredfold measure, thrice repeated, decks thee,
Blest one, for guerdon.

[3] Nunc potens nostri meritis opimis
Pectoris duros lapides revelle,
Asperum planans iter, et reflexos
Dirige calles.

O may the virtue of thine intercession,
All stony hardness from our hearts expelling,
Smooth the rough places, and the crooked straighten
Here in the desert.

[4] Ut pius mundi Sator et Redemptor,
Mentibus culpæ sine labe puris,
Rite dignetur veniens beatos
Ponere gressus.

Thus may our gracious Maker and Redeemer,
Seeking a station for His hallowed footsteps,
Find, when He cometh, temples undefilèd,
Meet to receive Him.

[5] Laudibus cives celebrent superni
Te Deus simplex, pariterque trine,
Supplices et nos veniam precamur:
Parce redemptis.

Now as the Angels celebrate Thy praises,
Godhead essential, Trinity coequal;
Spare Thy redeemed ones, as they bow before Thee,
Pardon imploring.

This is a continuation of the two preceding hymns.

TRANSLATION by M. J. Blacker and G. H. Palmer. LITURGICAL USE: Hymn for Lauds.

1. "O thrice happy thou, and of exalted merit, knowing no stain upon thy snow-white purity; thou mightiest of martyrs, friend of solitude, greatest of prophets." *Nemorum,* nemus, a grove, forest, a place of solitude: some texts have *eremi; eremus,* desert, wilderness, solitude.

2. "Crowns enriched with thrice tenfold increase adorn some; others a double crown adorns; but a triple crown with fruitage heaped up with a hundred twinings adorns thee." Constr.: Serta (crowns, garlands) aucta ter denis crementis (increase, fruit) coronat alios, quosdam duplicata serta coronant; te ornant trina fructu cumulata serta centum nexibus. The stanza plainly refers to the Parable of the Sower, some of whose seed falling on good ground "brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold" (Matt. 13, 8). Our Lord Himself explains the meaning of this parable (Matt. 13, 18-23). The triple crown ascribed to St. John is probably that referred to in the preceding stanza, viz., that of martyr, hermit, and prophet. Note the following:

> Some crowns with glory thirtyfold are shining:
> Others, a double flower and fruit combining:
> Thy trinal chaplet bears an intertwining
> Hundredfold fruitage.
>
> —*H. T. Henry.*

3. "Now rendered powerful by thy rich merits, pluck out the stony hardness of our hearts, make plain the rough way, and make straight the crooked paths." (Cf. Luke 3, 4-5.)

4. "So that the loving Creator and Redeemer of the world, coming, may becomingly condescend to direct His blessed footsteps into our hearts free from all stain of sin."

5. "With songs of praise let the heavenly citizens extol Thee, God, One and Three; suppliantly we pray for pardon: spare Thy redeemed ones."

SS. PETER AND PAUL

JUNE 29

116 *Decora lux*

DECORA lux æternitatis, auream
Diem beatis irrigavit ignibus,
Apostolorum quæ coronat Principes,
Reisque in astra liberam pandit viam.

THE beauteous light of God's eternal Majesty
Streams down in golden rays to grace this holy day
Which crowned the princes of the Apostles' glorious choir,
And unto guilty mortals showed the heavenward way.

[2] Mundi Magister, atque cœli Janitor,
Romæ parentes, arbitrique Gentium,
Per ensis ille, hic per crucis victor necem
Vitæ senatum laureati possident.

The teacher of the world and keeper of heaven's gate,
Rome's founders twain and rulers too of every land,
Triumphant over death by sword and shameful cross,
With laurel crowned are gathered to the eternal band.

[3] O Roma felix, quæ duorum Principum
Es consecrata glorioso sanguine:
Horum cruore purpurata ceteras
Excellis orbis una pulchritudines.

O happy Rome! who in thy martyr princes' blood,
A twofold stream, art washed and doubly sanctified.
All earthly beauty thou alone outshinest far,
Empurpled by their outpoured life-blood's glorious tide.

[4] Sit Trinitati sempiterna gloria,
Honor, potestas, atque jubilatio,
In unitate, quæ gubernat omnia,
Per universa sæculorum sæcula.

All honor, power, and everlasting jubilee
To Him who all things made and governs here below,
To God in essence One, and yet in persons Three,
Both now and ever, while unending ages flow.

AUTHOR: Ascribed to Elpis, the wife of the philosopher Boethius. She died about 493. METER: Iambic trimeter. TRANSLATION by Msgr. Canon L. Hall. First line of Original Text: *Aurea luce et decore roseo.* The hymn was

considerably altered by the revisers under Pope Urban VIII, in 1632. Including both texts there are at least twelve translations. The complete hymn consists of six stanzas, including the doxology. The order of the stanzas in the complete hymn is as follows: Decora lux; Mundi magister; Beate Pastor Petre; Egregie Doctor Paule; O Roma felix; Sit Trinitati. Note the use made of parts of this hymn on the Feasts of St. Peter's Chair (hymn 90), and of the Conversion of St. Paul (hymn 91).

1. "The beauteous Light of Eternity hath flooded with blissful fires this golden day which crowns the Princes of the Apostles, and opens unto the guilty a free way to heaven." God is "the beauteous Light of Eternity." The "blessed fires" are His graces and blessings. The "golden day" is the festival of the two Apostles.

2. "The teacher of the world, and the door-keeper of heaven, fathers of Rome, and judges of the nations, the one triumphant over death by the sword, the other by the Cross; now laurel-crowned they sit in the assembly of eternal life." *Mundi Magister,* St. Paul (Cf. Rom. 11, 13); *Cœli Janitor,* St. Peter (Cf. Matt. 16, 19). *Arbitri,* judges (Cf. Matt. 19, 28). Constr.: Ille (Paulus) victor per necem ensis, hic (Petrus) per necem crucis possident laureati senatum vitæ.

3. "O happy Rome, who art consecrated by the glorious blood of two Princes; empurpled by the blood of these, thou alone dost surpass all other beauties of the world."

4. "To the Trinity in Unity that doth govern all throughout eternity, be endless glory, honor, power, and jubilation."

117 *Beate Pastor Petre*

BEATE Pastor Petre, clemens accipe
Voces precantum, criminumque vincula
Verbo resolve, cui potestas tradita,
Aperire terris cœlum, apertum claudere.

PETER, blest Shepherd, hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

[2]Egregie Doctor Paule, mores instrue,	Lead us, great teacher Paul, in wisdom's ways,
Et nostra tecum pectora in cœlum trahe:	And lift our hearts with thine to heaven's high throne;
Velata dum meridiem cernat fides,	Till faith beholds the clear meridian blaze;
Et solis instar sola regnet caritas.	And sunlike in the soul reigns charity alone.
[3]Sit Trinitati sempiterna gloria,	Praise, blessing, majesty, through endless days,
Honor, potestas, atque jubilatio,	Be to the Trinity immortal given;
In unitate, quæ gubernat omnia,	Who in pure unity profoundly sways
Per universa æternitatis sæcula.	Eternally alike all things in earth and heaven.

This is a continuation of the preceding hymn. TRANSLATION by Father Caswell. LITURGICAL USE: Hymn for Lauds on the Feast of SS. Peter and Paul. See Hymns 90 and 91.

1. "O blessed shepherd Peter, thou to whom was given the power to open heaven, and, opened, to close it, mercifully receive the prayers of thy suppliants, and by thy word unloose the chains of their sins." *Precantum* for precantium. This stanza is a metrical rendering of Matt. 16, 19: Et tibi dabo claves regni cœlorum. Et quodcumque ligaveris super terram, erit ligatum et in cœlis: et quodcumque solveris super terram, erit solutum et in cœlis.

2. "Illustrious teacher Paul, mould thou our lives, and draw with thee to heaven our hearts, till faith now veiled beholds the bright noonday, and, like the sun, charity alone doth reign." St. Paul was taken up "even to the third heaven," i.e., to the abode of the Angels and Saints (Cf. II Cor. 12, 1-4). The same illustrious Doctor teaches us that—"We see now through a glass in a dark manner" (i.e., by faith): "but then face to face" (I Cor. 13, 12). And again, that charity remains forever—"never falleth away" (I Cor. 13, 8) though in the next world faith shall pass into vision, and hope into the enjoyment of God.

THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST

JULY 1

118 *Festivis resonent*

FESTIVIS resonent compita vocibus,
Cives lætitiam frontibus explicent,
Tædis flammiferis ordine prodeant
Instructi pueri et senes.

[2] Quem dura moriens Christus in arbore
Fudit multiplici vulnere Sanguinem,
Nos facti memores dum colimus, decet
Saltem fundere lacrymas.

[3] Humano generi pernicies gravis
Adami veteris crimine contigit:
Adami integritas et pietas novi
Vitam reddidit omnibus.

[4] Clamorem validum summus ab æthere
Languentis Geniti si Pater audiit,
Placari potius sanguine debuit,
Et nobis veniam dare.

[5] Hoc quicumque stolam sanguine proluit,
Abstergit maculas, et roseum decus,
Quo fiat similis protinus Angelis:
Et Regi placeat, capit.

WITH glad and joyous strains now let each street resound,
And let the laurel wreath each Christian brow entwine;
With torches waving bright, let old and young go forth,
And swell the train in solemn line.

Whilst we with bitter tears, with sighs and grief profound,
Wail o'er the saving Blood, poured forth upon the Tree,
Oh, deeply let us muse, and count the heavy price,
Which Christ hath paid to make us free.

The primal man of old, who fell by serpent's guile,
Brought death and many woes upon his fallen race;
But our New Adam, Christ, new life unto us gave,
And brought to all ne'er-ending grace.

To heaven's highest height, the wailing cry went up
Of Him, who hung in pain, God's own eternal Son;
His saving, priceless Blood, His Father's wrath appeased,
And for His sons full pardon won.

Whoe'er in that pure Blood his guilty soul shall wash,
Shall from his stains be freed—be made as roses bright—
Shall vie with Angels pure, shall please his King and Lord,
And precious shine in His glad sight.

[6] A recto instabilis tramite post-
modum
Se nullus retrahat, meta sed
ultima
Tangatur: tribuet nobile præ-
mium,
Qui cursum Deus adjuvat.

Oh, from the path of right ne'er
let thy steps depart,
But haste thee to the goal in
virtue's peaceful ways;
Thy God who reigns on high will
e'er direct thy steps,
And crown thy deeds with blissful
days.

[7] Nobis propitius sis, Genitor
potens,
Ut quos unigenæ Sanguine Filii
Emisti, et placido Flamine re-
creas,
Cœli ad culmina transferas.

Father of all things made, to us
propitious be,
For whom Thy own dear Son, His
saving Blood did spill;
O Holy Spirit, grant the souls by
Thee refreshed
Eternal bliss may ever fill.

Author: Unknown, 17th cent. Meter: Asclepiadic and Glyconic. Translation by Father Potter. There are five translations. Liturgical Use: Hymn for Vespers. Read the article on *Precious Blood,* in the *Cath. Encycl.*

1. "Let the streets re-echo with festive song, let the people manifest joy in their countenances, let young and old arrayed in due order proceed with flaming torches." *Compitum* (mostly pl.) crossroads; here, streets, ways.

2. "While mindful of the fact we worship the Blood which, from many a wound, the dying Christ shed upon the cruel Tree, it behooves us to shed at least tears." *Facti,* fact, deed, viz., the suffering and death of Christ.

3. "Grave loss befell the human race by the sin of the old Adam. The sinlessness and love of the new Adam have restored life to all." St. Paul draws a parallel between Christ and Adam (cf. Rom. 5, 12-21).

4. "If the Father heard from heaven the loud cry of His expiring Son; far more ought He be appeased by His Blood, and grant us pardon."

5. "Whoever washeth his robe in this Blood, washeth away its stains and gaineth a roseate beauty whereby he forthwith becometh like unto the Angels, and pleasing to the King." He who cleanses his soul by Baptism and Penance, which derive their efficacy from Christ's atonement, shall obtain the gift of sanctifying grace (*roseum decus*) which makes him pleasing to God.

6. "Henceforth let no unstable one withdraw himself from the straight path, but let the final goal be touched. God who aideth us on the way bestoweth a noble prize."

7. "Almighty Father, be Thou propitious to us, so that those whom Thou didst purchase by the Blood of Thine only-begotten Son, and whom Thou dost re-create in the Holy Spirit, those same mayest Thou one day transfer to the heights of heaven." *Unigena, æ,* adj. = unigenitus, only, only-begotten; it here modifies *Filii. Placido,* calm, gentle, peaceful.

119 *Ira justa Conditoris*

IRA justa Conditoris
Imbre aquarum vindice
Criminosum mersit orbem,
Noe in arca sospite:
Mira tandem vis amoris
Lavit orbem Sanguine.

HE who once, in righteous vengeance,
Whelmed the world beneath the Flood,
Once again in mercy cleansed it
With the stream of His own Blood,
Coming from His throne on high
On the painful Cross to die.

[2] Tam salubri terra felix
Irrigata pluvia,
Ante spinis quæ scatebat,
Germinavit flosculos:
Inque nectaris saporem
Transiere absynthia.

Blest with this all-saving shower,
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang, and roses bloomed:
Bitter wormwood of the waste
Into honey changed its taste.

[3] Triste protinus venenum
Dirus anguis posuit,
Et cruenta belluarum
Desiit ferocia:
Mitis Agni vulnerati
Hæc fuit victoria.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

[4] O scientiæ supernæ
Altitudo impervia!
O suavitas benigni
Prædicanda pectoris!
Servus erat morte dignus,
Rex luit pœnam optimus.

Oh, the wisdom of th' eternal!
Oh, its depth and height divine!
Oh, the sweetness of that mercy
Which in Jesus Christ doth shine!
Slaves we were condemned to die!
Our King pays the penalty!

[5] Quando culpis provocamus
Ultionem Judicis,
Tunc loquentis protegamur
Sanguinis præsentia:
Ingruentium malorum
Tunc recedant agmina.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood, in that dread hour,
Cry aloud, and plead our cause;
Bid our guilty terrors cease,
Be our pardon and our peace.

[6] Te redemptus laudet orbis
Grata servans munera,
O salutis sempiternæ
Dux et auctor inclyte,
Qui tenes beata regna
Cum Parente et Spiritu.

Prince and Author of Salvation!
Lord of majesty supreme!
Jesu, praise to Thee be given
By the world Thou didst redeem;
Who with the Father and the Spirit,
Reignest in eternal merit.

AUTHOR: Unknown, 17th cent. METER: Trochaic tetrameter: the lines are here divided at the caesura. TRANSLATION by Father Caswall. There are four translations. LITURGICAL USE: Hymn for Matins on the Feast of the Most Precious Blood.

1. "The just wrath of the Creator did once submerge the sinful world beneath an avenging rain of waters, Noe being safe in the Ark; finally, however, the wondrous power of love purified the world with Blood." Note the two abl. absol. constructions in lines 2 and 4: "A flood of water being the avenger" . . . "Noe the while being safe in the ark."

2. "Watered by such salubrious rain, the happy earth which formerly abounded with thorns, now buds forth flowers; and (the bitterness of) wormwood hath been changed into the sweetness of nectar." *Absynthium,* absinth, bitter herbs. *Inque:* Constr.: Et absynthia transierunt in saporem nectaris. When Adam fell, God cursed the earth and henceforth it was to bring forth thorns and thistles (cf. Gen. 3, 17-19).

3. "Forthwith the dire serpent laid aside his baneful poison, and the bloodthirsty ferocity of the brute creation subsided: such was the victory of the gentle wounded Lamb." *Anguis,* the devil.

4. "O the inscrutable depth of heavenly wisdom! O the

ineffable sweetness of that loving Heart! A slave was worthy of death, a King of infinite goodness suffered the punishment!" *Scientiæ:* O altitudo divitiarum sapientiæ et scientiæ Dei: quam incomprehensibilia sunt judicia ejus, et investigabiles viæ ejus (Rom. 11, 33).

5. "When by our sins we provoke the vengeance of the Judge, may we then be protected by the presence of this eloquent Blood: then may the hosts of threatening evils depart." *Loquentis,* pleading.

6. "O Thou who art the Prince and august source of eternal salvation, and who dost possess the blessed kingdom with the Father and the Holy Spirit, may the ransomed world praise Thee, preserving Thy acceptable gifts."

120 *Salvete Christi vulnera*

SALVETE Christi vulnera,
Immensi amoris pignora,
Quibus perennes rivuli
Manant rubentis Sanguinis.

HAIL, holy Wounds of Jesus, hail,
Sweet pledges of the saving Rood,
Whence flow the streams that never fail,
The purple streams of His dear Blood.

[2] Nitore stellas vincitis,
Rosas odore et balsama,
Pretio lapillos indicos,
Mellis favos dulcedine.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

[3] Per vos patet gratissimum
Nostris asylum mentibus,
Non huc furor minantium
Unquam penetrat hostium.

Portals ye are to that dear home
Wherein our wearied souls may hide,
Whereto no angry foe can come,
The Heart of Jesus crucified.

Quot Jesus in Pretorio
Flagella nudus excipit!

What countless stripes our Jesus bore,
All naked left in Pilate's hall!

Quot scissa pellis undique
Stillat cruoris guttulas!

From His torn flesh how red a shower
Did round His sacred person fall!

[5] Frontem venustam, proh dolor!
Corona pungit spinea,
Clavi retusa cuspide
Pedes manusque perforant.

His beauteous brow, oh, shame and grief,
By the sharp thorny crown is riven;
Through hands and feet, without relief,
The cruel nails are rudely driven.

[6] Postquam sed ille tradidit
Amans volensque spiritum,
Pectus feritur lancea,
Geminusque liquor exilit.

But when for our poor sakes He died,
A willing Priest by love subdued,
The soldier's lance transfixed His side,
Forth flowed the Water and the Blood.

[7] Ut plena sit redemptio
Sub torculari stringitur,
Suique Jesus immemor,
Sibi nil reservat Sanguinis.

In full atonement of our guilt,
Careless of self, the Saviour trod—
E'en till His Heart's best Blood was spilt—
The wine-press of the wrath of God.

[8] Venite, quotquot criminum
Funesta labes inficit:
In hoc salutis balneo
Qui se lavat, mundabitur.

Come, bathe you in the healing flood,
All ye who mourn, by sin opprest;
Your only hope is Jesus' Blood,
His Sacred Heart your only rest.

[9] Summi ad Parentis dexteram
Sedenti habenda est gratia,
Qui nos redemit Sanguine,
Sanctoque firmat Spiritu.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood our full redemption won,
Whose Spirit seals the gift of love.

AUTHOR: Unknown, 17th cent. METER: Iambic dimeter. TRANSLATION by H. N. Oxenham. There are six translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Most Precious Blood. There is an article on this hymn in the *Cath. Encycl.*

1. "Hail, ye Wounds of Christ, pledges of boundless love, whence unfailing streams of crimson Blood flow forth."

2. "In splendor ye surpass the stars; in fragrance, roses and balsam; in value, Indian jems; in sweetness, honey." *Favus, i,* honeycomb, honey.

3. "Through you stands open for our hearts a most inviting place of refuge, whereto the rage of threatening enemies can never penetrate."

4. "What countless stripes did the naked Jesus receive in the judgment hall! How many drops of Blood did His lacerated skin let fall on every side!"

5. "O grief! a thorny crown pierces His lovely brow; nails with blunt points pierce His feet and hands."

6. "But after He had lovingly and of His own free will given up the ghost, a lance transfixed His breast, and a twofold stream sprang forth." *Geminus liquor,* Blood and Water (cf. John 19, 34).

7. "That the Redemption might be complete, Jesus is pressed beneath the wine-press, and, all unmindful of Himself, He reserves for Himself none of His Blood." The term "wine-press" is frequently used in the Scriptures in a figurative sense signifying destruction, tribulation, etc. (cf. Is. 63, 1-3; Apoc. 19, 11-15).

8. "Come, all ye whom the deadly stain of sin hath infected; whoever washes himself in this saving bath shall be made clean."

9. "Thanks are due to Him who sitteth at the right hand of the sovereign Father, to Him who hath redeemed us by His Blood, and strengthened us by the Holy Spirit."

SS. CYRIL AND METHODIUS

July 7

121 *Sedibus cœli*

SEDIBUS cœli nitidis receptos
Dicite athletas geminos, Fideles,
Slavicæ duplex columen decusque
Dicite gentis,

SING, O ye faithful, sing two athlete brothers,
Welcomed above to thrones of light supernal;
Sing, of Slavonia's race, the glory twofold
And strength eternal.

[2] Hos amor fratres sociavit unus,
Unaque abduxit pietas eremo,
Ferre quo multis celerent beatæ
Pignora vitæ.

One love these brethren bound in sweetest union,
By pity same their solitude is broken;
Forth they would hasten, unto many bearing
Life's blessed token.

[3] Luce, quæ templis superis renidet,
Bulgaros complent, Moravos, Bohemos;
Mox feras turmas numerosa Petro
Agmina ducunt.

Soon o'er Bulgaria, Moravia, Bohemia,
Light from the heavenly temple shineth glorious.
Once savage hordes, now countless flocks, to Peter
Lead they victorious.

[4] Debitam cincti meritis coronam
Pergite o flecti lacrymis precantum:
Prisca vos Slavis opus est datores
Dona tueri.

Now with the well-earned crown your brow encircled,
Hear, blessèd ones, to suppliant tears bending;
Unto the Slavs, erst by your gifts enrichèd,
Protection lending.

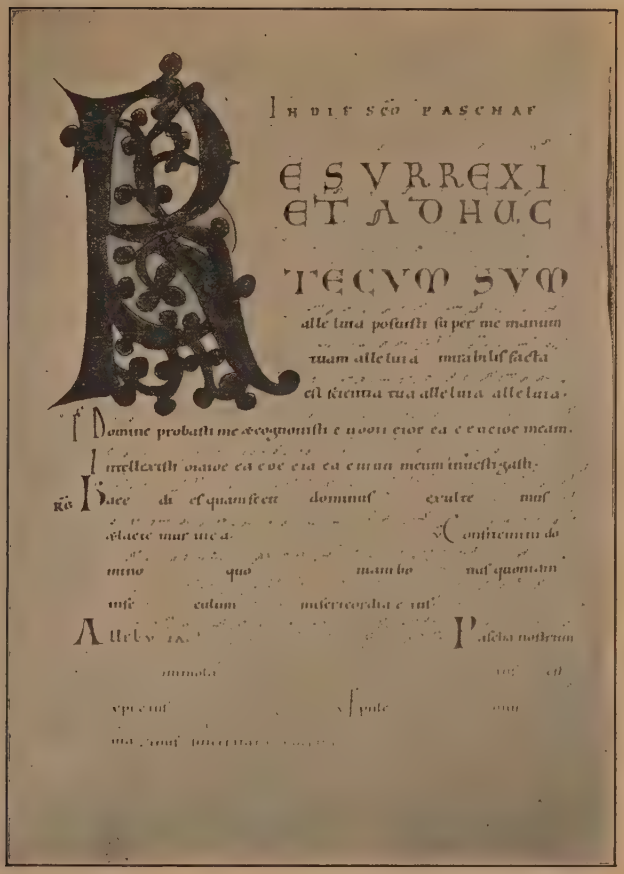
[5] Quæque vos clamat generosa tellus
Servet æternæ fidei nitorem;
Quæ dedit princeps, dabit ipsa semper
Roma salutem.

Oh, may each gen'rous land, your aid imploring,
Keep bright the faith through every generation;
Rome to that land first gave, and ever guardeth,
Life and salvation.

[6] Gentis humanæ Sator et Redemptor
Qui bonus nobis bona cuncta præbes,
Sint tibi grates, tibi sit per omne
Gloria sæclum.

Lord, of our race Creator and Redeemer,
By nature good, all goods on us bestowing,
Glory to Thee through ages all, from grateful
Hearts overflowing.

Author: "Iste et sequens compositi fuerunt a R. P. Leanetti et Rmo Salvati, revisi vero a RRmis Caprara et Tripepi" (Bishop Van der Stappen's *Liturgia Sacra* Vol. 1, p. 63). No other information could be obtained. The hymns have been improperly ascribed to Pope Leo XIII, who extended the Feast of SS. Cyril and Methodius



Missale Einsiedlense—12th Century, 559 pages (Codex Msc. 113). Photo-reproduction of Page 141 from the original in the Abbey of Maria Einsiedeln. "In Die Secundo Paschæ. Initium Introitus SS. Trinitatis." A fine specimen of Illuminated Liturgical books at a period ushering in the golden age of this art in Europe.

to the whole Church in 1880, at which time the hymns were probably written. METER: Sapphic and Adonic. TRANSLATION by the Benedictines of Stanbrook. There are three translations. LITURGICAL USE: Hymn for Vespers and Matins.

1. "Sing, O ye faithful, the two athletes admitted to the resplendent abodes of heaven; sing the two pillars and the glory of the Slavonic race." Cyril (827-869) and Methodius (826-885) were brothers, born of noble parents in Thessalonica. Both were consecrated bishops. Read their biography in the *Cath. Encycl. Columen,* a pillar; fig., a support, mainstay, strength.

2. "One love united these brothers, one tender pity drew them forth from their solitude that they might hasten to bring to many the pledges of a blessed life." *Eremo,* from their solitude, i.e., from their monastery in Constantinople.

3. "With the light that beams resplendent in the temples above, they fill Bulgarians, Moravians, and Bohemians; they soon lead to Peter savage hordes, a numerous throng." *Petro,* i.e., to the Church.

4. "Wreathed with crowns well earned by your merits, may you continue to be moved by the tears of your suppliants; there is need that you, the givers, protect your former gifts to the Slavs." *Cincti:* In poetry *cingo,* and some other verbs may, in the passive, govern the accusative (the Greek acc.; cf. Zumpt's Grammar, 458). *Prisca dona,* faith. The Slavic races were converted in the 9th cent.; this hymn was composed at the end of the 19th.

5. "May every noble land that cries to you, preserve the splendor of an undying faith; Rome which first gave, will ever continue to give salvation." Constr.: Roma ipsa salutem princeps dedit, semper dabit salutem.

6. "O Creator and Redeemer of the human race, who dost lovingly bestow upon us all good things, to Thee be thanksgiving, to Thee be glory forever and ever."

LUX o decora patriæ,
Slavisque amica gentibus,
Salvete, fratres, annuo
Vos efferemus cantico:

[2] Quos Roma plaudens excipit,
Complexa mater filios,
Auget corona præsulum,
Novoque firmat robore.

[3] Terras ad usque barbaras
Inferre Christum pergitis;
Quot vanus error luserat,
Almo repletis lumine.

[4] Noxis soluta pectora
Ardor supernus abripit;
Mutatur horror veprium
In sanctitatis flosculos.

[5] Et nunc serena cœlitum
Locati in aula, supplici
Adeste voto; Slavicas
Servate gentes Numini.

[6] Errore mersos unicum
Ovile Christi congreget;
Factis avitis æmula
Fides virescat pulchrior.

[7] Tu nos, beata Trinitas,
Cœlesti amore concita;
Patrumque natos inclyta
Da persequi vestigia.

O LOVELY light of fatherland!
Kind beacon to Slavonic race,
Brothers, all hail! your festival
With yearly canticle we grace.

Whom Rome applauding did receive,
As mother doth her sons embrace,
With pontiff's miter deck your brows,
Gird with new strength, new toil to face.

To far-off barb'rous lands ye hie,
Knowledge and love of Christ to bear;
Whom error vain had long deceived,
Ye now with light replenish fair.

In hearts unfettered from the grasp
Of ill, doth heav'nly ardor glow;
Where horrid thorns the land devoured,
The flowers of holiness now grow.

At length in heav'nly court enthroned,
Ye rest securely; as we pray,
Oh, hear our cry: the Slavic race
Vouchsafe from God may never stray.

All wanderers plunged in errors dark
May Christ's one fold to union bring;
While emulous of ancestral deeds
May faith to new-born beauty spring.

Do Thou, O blissful Trinity,
Inflame us with Thy heav'nly fires,
And grant the sons may ever tread
The noble footsteps of their sires.

AUTHORS and TRANSLATORS as in the preceding hymn. There are three translations. METER: Iambic dimeter. Hymn for Lauds on the Feast of SS. Cyril and Methodius.

1. "O beauteous light of your fatherland, and light benignly disposed towards the Slavonic nations, brothers, all hail! we will praise you in our yearly song of praise." *Amica,* adj., friendly.

2. "Whom Rome applauding receives as a mother embracing her sons, she honors them with the miter of bishops and endows them with new strength." Supply *eos* in the last two lines of this stanza.

3. "Ye proceed to barbarous lands to bring them Christ: as many as vain error had deceived, ye fill with the blessed light of faith."

4. "A heavenly zeal takes possession of hearts freed from sin; the horrid sight of thorns is now changed into flowers of holiness." The last two lines are to be understood in a figurative sense. After the fall of man, God cursed the earth, and it was to bring forth thorns and thistles (Gen. 3, 18). This was all changed by the Redemption, and the earth watered by the Blood of Christ would bring forth "flowers of sanctity" where hitherto only thorns abounded. This is beautifully expressed in the second stanza of Hymn 119.

5. "And now, O ye who are established in the serene abode of the Blessed, hear our suppliant prayer: preserve for God the Slavic nations."

6. "May the one fold of Christ unite those now sunk in error; may their faith, emulous of the deeds of their forefathers, bloom with even greater beauty." *Æmula,* adj., emulating, rivaling; constr. with the dative.

7. "Thou, O Blessed Trinity quicken us with heavenly love, and grant that the sons may follow in the illustrious footsteps of their Fathers."

ST. ELIZABETH OF PORTUGAL

JULY 8

123 *Domare cordis*

DOMARE cordis impetus
Elisabeth
Fortis, inopsque Deo
Servire, regno prætulit.

TO rule thy heart, Elizabeth,
To curb all motions vain,
Seemed better to thy godly soul
Than as a queen to reign.

[2] En fulgidis recepta cœli sedibus,
Sidereæque domus
Ditata sanctis gaudiis.

And lo, enthroned among the Saints,
Above the gleaming skies,
Thou hast received thy rich reward,
The joys of Paradise.

[3] Nunc regnat inter cœlites beatior,
Et premit astra, docens
Quæ vera sint regni bona.

Thy reign is with the Angel choirs,
The stars beneath thy feet,
The Blessed Vision is thy prize
And heaven thy queenly seat.

[4] Patri potestas, Filioque gloria,
Perpetuumque decus
Tibi sit alme Spiritus.

All power unto the Father be,
All glory to the Son,
And honor to the Holy Ghost
While endless ages run.

AUTHOR: Pope Urban VIII (1568-1644). METER: First line, iambic trimeter; 2d line, half of a pentameter; 3d line, iambic dimeter. The meter is unusual and it is not found in any other hymn in the Breviary. TRANSLATION by D. J. Donahoe. There are four translations. LITURGICAL USE: Hymn for Vespers and Matins. St. Elizabeth was queen of Portugal; she was born in 1271, and died in 1336. There is a brief sketch of her life in the *Cath. Encycl.*

1. "In preference to a royal throne, Elizabeth preferred to subdue the passions of her heart, and, poor, to serve God."

2. "Behold, now she hath been received into the shining abodes of heaven, and enriched with the holy joys of that celestial dwelling place."

3. "Now with greater joy she reigneth among the

Blessed, and dwelleth above the stars, teaching us what really constitute the good things of a kingdom."

4. "To the Father be power, to the Son glory, and to Thee, Holy Spirit, eternal honor."

124 *Opes decusque regium*

OPES decusque regium reliqueras
Elisabeth, Dei dicata numini:
Recepta nunc bearis inter Angelos;
Libens ab hostium tuere nos dolis.

RICHES and regal throne, for Christ's dear sake,
True Saint, thou didst despise;
Amid the Angels seated now in bliss,
Oh, help us from the skies!

[2] Præi, viamque dux salutis indica:
Sequemur: O sit una mens fidelium,
Odor bonus sit omnis actio, tuis
Id innuit rosis operta caritas.

Guide us; and fill our days with perfume sweet
Of loving word and deed;
So teaches us thy beauteous charity,
By fragrant roses hid.

[3] Beata caritas, in arce siderum
Potens locare nos per omne sæculum:
Patrique Filioque summa gloria,
Tibique laus perennis alme Spiritus.

O charity! what power is thine! by thee
Above the stars we soar;
In thee be purest praise to Father, Son
And Spirit, evermore.

AUTHOR: Pope Urban VIII (1568-1644). METER: Iambic trimeter. TRANSLATION by Father Caswall. There are three translations. LITURGICAL USE: Hymn for Lauds on the Feast of St. Elizabeth.

1. "Wealth and royal splendor, Elizabeth, thou didst forsake, and thou didst devote thyself to the will of God: now received among the Angels thou art blessed; graciously protect us from the deceits of the enemy."

2. "Go thou before, and as a guide point out the way of salvation; we will follow: O may there be but one mind among the faithful, may every action be a good odor! The charity concealed by thy roses betokens this." St. Elizabeth was very charitable to the poor, and like a true Saint she always endeavored to conceal her charitable deeds

from the eyes of men. The Breviary thus records the miracle of the roses referred to in this stanza: "In the depth of winter she changed the money she was going to distribute to the poor into roses to conceal it from the king." Almsdeeds and the prayers of the faithful are odors of sweetness, an acceptable sacrifice, pleasing to God (Philip. 4, 18; Apoc. 5, 8).

3. "O blessed charity which hath power to establish us forever in the stronghold of the stars! To Father and to Son be infinite glory, and to Thee, O Holy Spirit, be endless praise."

ST. MARY MAGDALENE

JULY 22

125 *Pater superni luminis*

PATER superni luminis,
Cum Magdalenam respicis,
Flammas amoris excitas,
Geluque solvis pectoris.

FATHER of lights! one glance of Thine,
Whose eyes the universe control,
Fills Magdalene with holy love,
And melts the ice within her soul.

[2] Amore currit saucia
Pedes beatos ungere,
Lavare fletu, tergere
Comis, et ore lambere.

Her precious ointment forth she brings
Upon those sacred feet to pour;
She washes them with burning tears,
And with her hair she wipes them o'er.

[3] Adstare non timet Cruci,
Sepulchro inhæret anxia:
Truces nec horret milites,
Pellit timorem caritas.

Impassioned, to the Cross she clings,
Nor fears beside the tomb to stay;
Nor dreads the soldiers' savage mien,
For love has cast all fear away.

[4] O vera, Christe, caritas,
Tu nostra purga crimina,
Tu corda reple gratia,
Tu redde cœli præmia.

O Christ, Thou very Love itself!
Blest hope of man, through Thee forgiven!
So touch our spirits from above,
So purify our souls for heaven.

[5] Patri, simulque Filio,	To God the Father, with the Son
Tibique, sancte Spiritus,	And Holy Paraclete, with Thee,
Sicut fuit, sit jugiter	As evermore hath been before,
Sæclum per omne gloria.	Be glory through eternity.

Author: Cardinal Bellarmine, S.J. (1542-1621). Meter: Iambic dimeter. Translation by Father Caswall. There are nine translations. Liturgical Use: Vespers hymn. Read the article on *Mary Magdalen* in the *Cath. Encycl.* Note the two spellings—Magdalene, Magdalen.

1. "Source of heavenly Light, when Thou lookest upon Magdalene, Thou dost excite in her the flames of love, and dispellest the icy coldness of her heart." *Pater superni luminis* = Christus. Christ by His suffering and death is the source of all grace (*luminis*).

2. "Wounded with love, she runs to anoint those sacred feet, to wash them with her tears, to wipe them with her hair, and to kiss them with her mouth." *Saucia,* wounded, smitten. Et stans retro secus pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat (Luke 7, 38).

3. "She does not fear to stand beside the Cross; in distress she remains near the sepulcher; she does not dread the savage soldiery; love banishes fear." *Adstare cruci,* Cf. John 19, 25. *Sepulchro inhæret,* Cf. Matt. 27, 61. *Nec horret,* Cf. John 20, 1.

4. "O Christ, true Love, wash Thou away our sins, fill our hearts with grace, and bestow upon us the rewards of heaven." *Christe, vera caritas:* Deus caritas est: et qui manet in caritate, in Deo manet, et Deus in eo (I John 4, 16).

5. "To the Father, and at the same time to the Son and to Thee, Holy Spirit, as has been, so be it forever, eternal glory."

126 *Maria castis osculis*

MARIA castis osculis	HIS sacred feet with tears of agony
Lambit Dei vestigia:	She bathes; and prostrate on the ground adores;

Fletu rigat, tergit comis,
Detersa nardo perlinit.

Steeps them in kisses chaste, and wipes them dry
With her own hair; then forth her precious ointment pours.

[2] Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum.

Praise in the highest to the Father be;
Praise to the mighty co-eternal Son;
And praise, O Spirit Paraclete, to Thee,
While ages evermore of endless ages run.

AUTHOR: Ascribed to Pope St. Gregory the Great (540-604). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are four translations. LITURGICAL USE: Hymn for Matins on the Feast of St. Mary Magdalene. This hymn is a cento from a hymn of twelve stanzas beginning *Magno salutis gaudio.* Original Text: *Nardo Maria pistico.*

1. "With chaste kisses, Mary kisses the feet of God, she washes them with her tears, dries them with her hair, and, when dried, anoints them with spikenard." *Vestigia,* lit., footprints, the soles of the feet; here it is used for pedes. *Nardus* or *nardum,* an ointment, unguent.

127 *Summi Parentis Unice*

SUMMI Parentis Unice,
Vultu pio nos respice,
Vocans ad arcem gloriæ
Cor Magdalenæ pœnitens.

SON of the Highest, deign to cast
On us a pitying eye;
Thou, who repentant Magdalene
Didst call to endless joy.

[2] Amissa drachma regio
Recondita est ærario,
Et gemma, deterso luto,
Nitore vincit sidera.

Again the royal treasury
Receives its long-lost coin;
The gem is found, and, cleansed from mire,
Doth all the stars outshine.

[3] Jesu, medela vulnerum,
Spes una pœnitentium,

O Jesus, balm of every wound!
The sinner's only stay!

Per Magdalenæ lacrymas
Peccata nostra diluas.

Wash Thou in Magdalene's pure tears
Our guilty spots away.

[4] Dei Parens piissima,
Hevæ nepotes flebiles
De mille vitæ fluctibus
Salutis in portum vehas.

Mother of God! the sons of Eve
Weeping thine aid implore:
Oh, land us from the storms of life
Safe on th' eternal shore.

[5] Uni Deo sit gloria,
Pro multiformi gratia,
Peccantium qui crimina
Remittit, et dat præmia.

Glory, for graces manifold,
To the one only Lord;
Whose mercy doth our souls forgive,
Whose bounty doth reward.

AUTHOR: St. Odo of Cluny (879-942). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are seven translations. LITURGICAL USE: Hymn for Lauds on the Feast of St. Mary Magdalene. First line of Original Text: *Æterni Patris Unice.*

1. "O Thou Only-Begotten of the sovereign Father, look upon us with a benign countenance, Thou who callest to the pinnacle of glory the penitent heart of Magdalene."

2. "The lost groat is again restored to the royal treasury; and the gem wiped clean from mire surpasses the stars in brilliance." For the Parable of the Lost Coin see Luke 15, 8-9. The drachma was a small coin bearing the image of the reigning king. It here represents the human soul on which is impressed the image and likeness of God. The "gem" referred to is the human soul purified by penance and so adorned with sanctifying grace that it outshines the stars in splendor.

3. "O Jesus, balm of our wounds, and sole hope of the penitent, mayest Thou, through the tears of Magdalene, wash away our sins."

4. "O most gracious Mother of God, convey us weeping descendants of Eve, from a thousand waves of life to a haven of safety." *Fluctibus,* storms, afflictions.

5. "To God alone be glory for His manifold graces,—to God who forgiveth the sins of sinners and bestoweth rewards."

ST. PETER'S CHAINS

AUGUST 1

128 *Miris modis*

MIRIS modis repente liber, ferrea,
Christo jubente, vincla Petrus exuit:
Ovilis ille Pastor, et Rector gregis
Vitæ recludit pascua, et fontes sacros,
Ovesque servat creditas; arcet lupos.

IN wondrous mode set free, lo, at the Lord's command
The galling iron chain doth fall from Peter's hand,
From Peter, Shepherd blest, who doth with gentle sway,
His faithful children lead in virtue's fragrant way,
And e'er with watchful love the tempter drive away.

[2]Patri perenne sit per ævum gloria,
Tibique laudes concinamus inclytas,
Æterne Nate, sit, superne Spiritus,
Honor tibi, decusque: sancta jugiter
Laudetur omne Trinitas per sæculum.

Now to the Father be eternal glory done;
Our songs we raise to Thee, O everlasting Son;
O Spirit from on high, Thy throne we bow before;
To Thee be honor, praise, and glory evermore:
The Holy Trinity we worship and adore.

AUTHOR: This is one stanza of the hymn described under hymn 89. METER: Iambic trimeter. TRANSLATION by Father Potter. LITURGICAL USE: Hymn for Vespers. First line of Original Text: *Petrus beatus catenarum laqueos.* For an account of the miraculous deliverance of St. Peter from prison read Acts 12, 3-10.

1. "Suddenly and in a wondrous manner set free, Peter at Christ's command puts off the iron chains: he the shepherd and the ruler of the flock of sheep makes known the pastures of life and the sacred springs; he guards the sheep entrusted to him, and keeps the wolves away." *Ovilis,* adj., of sheep.

THE TRANSFIGURATION OF OUR LORD

AUGUST 6

129 *Quicumque Christum quæritis*

QUICUMQUE Christum quæritis,
Oculos in altum tollite:
Illic licebit visere
Signum perennis gloriæ.

ALL ye who would the Christ descry,
Lift up your eyes to Him on high:
There mortal gaze hath strength to see
The token of His majesty.

[2] Illustre quiddam cernimus,
Quod nesciat finem pati,
Sublime, celsum, interminum,
Antiquius cœlo et chao.

A wondrous sign we there behold,
That knows not death nor groweth old,
Sublime, most high, that cannot fade,
That was ere earth and heaven were made.

[3] Hic ille Rex est Gentium,
Populique Rex Judaici,
Promissus Abrahæ patri,
Ejusque in ævum semini.

Here is the King the Gentiles fear,
The Jews' most mighty King is here
Promised to Abraham of yore,
And to his seed forevermore.

[4] Hunc et Prophetis testibus,
Iisdemque signatoribus
Testator et Pater jubet
Audire nos, et credere.

'Tis He the Prophets' words foretold,
And by their signs shown forth of old;
The Father's witness hath ordained
That we should hear with faith unfeigned.

[5] Jesu, tibi sit gloria,
Qui te revelas parvulis,
Cum Patre et almo Spiritu
In sempiterna sæcula.

Jesu, to Thee our praise we pay,
To little ones revealed to-day,
With Father and Blest Spirit One
Until the ages' course is done.

AUTHOR: Prudentius (348-413). METER: Iambic dimeter. TRANSLATION by Allan G. McDougall. There are twenty-four translations, nine of which are in Mr. Shipley's *Annus Sanctus*. LITURGICAL USE: Hymn for Vespers and

Matins. This hymn is a cento from the twelfth and last poem in the *Cathemerinon* of Prudentius. The complete poem consists of 208 lines, and has furnished four centos for Breviary use: viz., *O sola magnarum urbium* (Ephiphany), *Audit tyrannus anxius,* and *Salvete flores martyrum.* Read the article on *Quicumque Christum quæritis,* and the two articles on *Transfiguration,* in the *Cath. Encycl.*

1. "All ye who seek Christ, lift up your eyes on high; there it will be permitted you to behold a token of His eternal glory." The Transfiguration of Our Lord is described in Matt. 17, 1-9; Mark 9, 1-8; Luke 9, 28-36. On Mount Thabor Our Lord granted Peter, James, and John a sign, or foretaste, of eternal glory. The Apostles were overwhelmed and rendered beside themselves by only a partial manifestation of the majesty of Christ's glorified Body.

2. "A brilliant Something we perceive that can know no end, sublime, exalted, interminable, older than heaven and chaos." By chaos is meant the confused, disordered, primitive mass out of which the universe was made.

3. "This is the King of the Gentiles, and the King of the Jewish people, who was promised to our father Abraham, and to his seed forever." Christ was styled King of the Jews by the Magi (Cf. Matt. 2, 2). Abraham was the first Patriarch and the founder of the Hebrew race (Cf. Gen. 17, 1-9; Luke 1, 55).

4. "In the presence of the prophets who had also announced Him, the Testator and Father commands us to hear and believe Him." The Prophets Moses and Elias appeared at the Transfiguration and conversed with Our Lord. The testimony of the Father is found in Matt. 17, 5. *Testator:* The Father is styled "testator" in reference to Ps. 2, 8: Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.

5. "Together with the Father and the Holy Spirit, O Jesus, eternal glory be to Thee, who dost reveal Thyself to the little ones" (Cf. Matt. 11, 25; Luke 10, 21).

130 *Lux alma, Jesu*

LUX alma, Jesu, mentium,
Dum corda nostra recreas,
Culpæ fugas caliginem,
Et nos reples dulcedine.

[2] Quam lætus est, quem visitas!
Consors paternæ dexteræ,
Tu dulce lumen patriæ,
Carnis negatum sensibus.

[3] Splendor paternæ gloriæ,
Incomprehensa caritas,
Nobis amoris copiam
Largire per præsentiam.

[4] Jesu, tibi sit gloria,
Qui te revelas parvulis,
Cum Patre et almo Spiritu,
In sempiterna sæcula.

LIGHT of the anxious heart,
Jesus, Thou dost appear,
To bid the gloom of guilt depart,
And shed Thy sweetness here.

Joyous is he, with whom,
God's Word, Thou dost abide;
Sweet Light of our eternal home,
To fleshly sense denied.

Brightness of God above!
Unfathomable grace!
Thy presence be a fount of love
Within Thy chosen place.

To Thee, whom children see,
The Father ever blest,
The Holy Spirit, One and Three,
Be endless praise addrest.

AUTHOR: St. Bernard (1091-1153). METER: Iambic dimeter. TRANSLATION by Cardinal Newman. There are eight translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Transfiguration of Our Lord. This hymn is a cento from St. Bernard's *Jesu dulcis memoria.* First line of Original Text: *Amor Jesu dulcissime.*

1. "O Jesus, Thou loving light of souls, when Thou dost refresh our hearts, dispel the darkness of sin, and fill us with sweetness." *Lux:* Ego sum lux mundi (John 8, 12).

2. "How happy is he whom Thou visitest! Thou compeer at the right hand of the Father, Thou sweet light of heaven, imperceptible to the senses of the flesh." The things denied to fleshly sense are hinted at by St. Paul, who was taken up to the third heaven: Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus iis, qui diligunt illum (I Cor. 2, 9).

3. "O brightness of the Father's glory, incomprehensible love, by Thy presence, bestow upon us the fullness of Thy love." *Splendor:* Christ is the brightness of the

Father's glory (Cf. Heb. 1, 3). This line was borrowed by the compilers of the cento in 1568, and was retained by the revisers under Urban VIII, 1632. It is the first line of Hymn 12.

THE SEVEN DOLORS OF OUR LADY

SEPT. 15

131 *Jam toto subitus*

JAM toto subitus vesper eat polo,
Et sol attonitum præcipitet diem,
Dum sævæ recolo ludibrium necis,
Divinamque catastrophen.

NOW let the darkling eve
Mount suddenly on high,
The sun affrighted reave
His splendors from the sky,
While I in silence grieve
O'er the mocked agony
And the divine catastrophe.

[2] Spectatrix aderas supplicio Parens,
Malis uda, gerens cor adamantinum:
Natus funerea pendulus in cruce
Altos dum gemitus dabat.

Grief-drenched, thou dost appear
With heart of adamant,
O Mother; and dost hear
The Great Hierophant,
Upon His wooden bier
Locked in the arms of Death,
Utter in groans His parting breath.

[3] Pendens ante oculos Natus, atrocibus
Sectus verberibus, Natus hiantibus
Fossus vulneribus, quot penetrantibus
Te confixit aculeis!

What lookest thou upon,
Mangled and bruised and torn?
Ah, 'tis the very Son
Thy yearning breast hath borne!
Surely, each breaking moan
And each deep-mouthèd wound
Its fellow in thy heart hath found!

[4] Heu! sputa, alapæ, verbera, vulnera,
Clavi, fel, aloe, spongia, lancea,
Sitis, spina, cruor, quam varia pium
Cor pressere tyrannide!

Surely, the taunts and woes,
The scourge, the dripping thorn,
The spitting and the blows,
The gall, the lance, the scorn—
Surely, each torment throws
A poison-dart at thee,
Crushed by their manifold tyranny.

[5] Cunctis interea stat generosior Virgo Martyribus: prodigio novo, In tantis moriens non moreris Parens, Diris fixa doloribus.	Yet thou with patient mien Beneath His Cross dost stand, Nobler in this, I ween, Than all the martyr-band: A thousand deaths, O Queen, Upon thy spirit lie, Yet thou, O marvel! dost not die.
[6] Sit summæ Triadi gloria, laus, honor, A qua suppliciter, sollicita prece, Posco virginei roboris æmulas Vires rebus in asperis.	O Holy Trinity, Let earth and heaven raise Their song of laud to Thee The while my spirit prays:— When evil comes to me, The strength do Thou impart That erst upheld Thy Mother's heart!

Author: Ascribed to Callisto Palumbella, 18th cent. Meter: Asclepiadic and Glyconic. Translation by Monsignor Henry. There are six translations. Liturgical Use: Vespers hymn. This hymn was formerly assigned to Matins.

There are two Feasts in honor of the Seven Dolors of the Blessed Virgin. See Hymn 54. The Seven Sorrows which these Feasts commemorate are: 1. The prophecy of holy Simeon at the presentation in the Temple—"And thy own soul a sword shall pierce." 2. The flight into Egypt. 3. The loss of the Child Jesus in Jerusalem. 4. The meeting of Mary and Jesus on the way to Calvary. 5. The Crucifixion. 6. The taking down from the Cross. 7. The burial of Jesus. See the article in the *Cath. Encycl.* on *Sorrows of the Blessed Virgin Mary.*

1. "Now let the evening come suddenly upon the whole heavens, and let the astonished sun dispatch the day, while I recount the spectacle of the cruel death and the divine tragedy."

2. "Drenched with grief, thou, O Mother, wast present at the Crucifixion, bearing in thy bosom a heart of adamant, while thy Son hanging on the fatal Cross uttered deep groans." *Udus,* wet, moist, tearful.

3. "Before thy very eyes hung thy Son lacerated with cruel scourgings, thy Son wounded with gaping wounds;

with how many sharp, penetrating points did this transfix thee!"

4. "Alas! spittle, blows, stripes, wounds, nails, gall, aloes, sponge, lance, thirst, thorns, blood,—with what manifold tyranny do they oppress thy loving heart!"

5. "The Virgin the while stands there more noble than the martyrs: by a new wonder, O Mother, dying, thou dost not die, though transfixed by such great and dreadful sorrows."

6. "To the sovereign Trinity be glory, praise, and honor, from whom I suppliantly and with fervent prayer beg strength like the Virgin's in time of trouble."

132 *O quot undis*

O QUOT undis lacrimarum,
Quo dolore volvitur,
Luctuosa de cruento
Dum, revulsum stipite,
Cernit ulnis incubantem
Virgo Mater filium!

WHAT a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn so newly from the Cross.

[2] Os suave, mite pectus,
Et latus dulcissimum,
Dexteramque vulneratam,
Et sinistram sauciam,
Et rubras cruore plantas
Ægra tingit lacrimis.

Oh, that mournful Virgin-Mother!
See her tears how fast they flow
Down upon His mangled body,
Wounded side, and thorny brow;
While His hands and feet she kisses—
Picture of immortal woe.

[3] Centiesque milliesque
Stringit arctis nexibus
Pectus illud, et lacertos,
Illa figit vulnera:
Sicque tota colliquescit
In doloris osculis.

Oft and oft His arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till at last, in swoons of anguish,
Sense and consciousness are gone.

[4] Eja Mater, obsecramus
Per tuas has lacrimas,
Filiique triste funus,

Gentle Mother, we beseech thee
By thy tears and troubles sore;
By the death of thy dear Offspring,

Vulnerumque purpuram, Hunc tui cordis dolorem Conde nostris cordibus.	By the bloody wounds He bore; Touch our hearts with that true sorrow Which afflicted thee of yore.
[5] Esto Patri, Filioque, Et coævo Flamini, Esto summæ Trinitati Sempiterna gloria, Et perennis laus, honorque Hoc, et omni sæculo.	To the Father everlasting, And the Son who reigns on high, With the co-eternal Spirit, Trinity in Unity, Be salvation, honor, blessing Now and through eternity.

AUTHOR: Ascribed to the Servite Callisto Palumbella, who composed the Office for the Feast inserted in the Breviary in 1720. METER: Trochaic tetrameter. TRANSLATION by Father Caswall. There are six translations. LITURGICAL USE: In the latest editions of the Breviary this hymn is assigned to Matins; it was formerly the Vespers hymn of the Feast of the Seven Dolors.

1. "O, with what floods of tears, with what grief is the Virgin-Mother overwhelmed, when mourning she beholds her Son taken down from the blood-stained Tree and laid in her arms!" Constr.: O quot undis lacrimarum, quo dolore volvitur luctuosa Virgo Mater, dum cernit Filium incumbantem ulnis revulsum de (crucis) stipite.

2. "The desolate Mother bathes with tears that sweet mouth, that gentle breast, that side most sweet, that right hand transfixed, the left wounded, those feet red with blood."

3. "A hundred times, yea, a thousand times she enfolds in tight embraces that breast and those arms, she imprints on herself those wounds: and thus in kisses of sorrow she wholly melts away."

4. "O Mother, we beseech thee by these thy tears, by the cruel death of thy Son, and by the purple of His wounds, plant deep in our hearts the grief of thine own heart."

5. "To the Father, and to the Son, and to the co-eternal Spirit, to the most high Trinity, be everlasting glory, eternal praise and honor, now and forever."

133 *Summæ Deus clementiæ*

SUMMÆ Deus clementiæ,
Septem dolores Virginis
Plagasque Jesu Filii
Fac rite nos revolvere.

GOD of mercy, let us run
Where yon fount of sorrows flows;
Pondering sweetly, one by one,
Jesu's Wounds and Mary's woes.

[2] Nobis salutem conferant
Deiparæ tot lacrimæ,
Quibus lavare sufficis
Totius orbis crimina.

Ah, those tears Our Lady shed,
Enough to drown a world of sin;
Tears that Jesu's sorrows fed,
Peace and pardon well may win!

[3] Sit quinque Jesu vulnerum
Amara contemplatio,
Sint et dolores Virginis
Æterna cunctis gaudia.

His five Wounds, a very home,
For our prayers and praises prove;
And Our Lady's woes become
Endless joys in heaven above.

[4] Jesu, tibi sit gloria,
Qui passus es pro servulis,
Cum Patre et almo Spiritu,
In sempiterna sæcula.

Jesus, who for us did die,
All on Thee our love we pour;
And in the Holy Trinity
Worship Thee forevermore.

AUTHOR: Ascribed to Callisto Palumbella, 18th cent. METER: Iambic dimeter. TRANSLATION by Father Faber. There are six translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Seven Dolors.

1. "O God of infinite mercy, grant that we may meditate well on the Seven Sorrows of the Virgin and on the Wounds of Jesus her Son."

2. "May the numerous tears of the Mother of God be conducive to our salvation; with which tears Thou, O God, art able to wash away the sins of the whole world." *Sufficis,* viz., *Deus* from the preceding stanza.

3. "May the bitter contemplation of the Five Wounds of Jesus, and may the Seven Sorrows of the Virgin be a source of eternal joys to all."

4. "Jesus, to Thee, who didst suffer for Thy servants, be glory, together with the Father and the Holy Spirit, through everlasting ages."

ST. MICHAEL THE ARCHANGEL

SEPT. 29

134 *Te splendor et virtus Patris*

TE splendor et virtus Patris,
Te vita, Jesu, cordium,
Ab ore qui pendent tuo,
Laudamus inter Angelos.

O JESU! Life-spring of the soul!
The Father's power and glory bright!
Thee with the Angels we extol;
From Thee they draw their life and light.

[2] Tibi mille densa millium
Ducum corona militat:
Sed explicat victor crucem
Michael salutis signifer.

Thy thousand thousand hosts are spread
Embattled o'er the azure sky;
But Michael bears Thy standard dread,
And lifts the mighty Cross on high.

[3] Draconis hic dirum caput
In ima pellit tartara,
Ducemque cum rebellibus
Cœlesti ab arce fulminat.

He in that Sign the rebel powers
Did with their Dragon Prince expel;
And hurled them from the heavens' high towers,
Down like a thunderbolt to hell.

[4] Contra ducem superbiæ
Sequamur hunc nos principem,
Ut detur ex Agni throno
Nobis corona gloriæ.

Grant us, with Michael, still, O Lord,
Against the prince of pride to fight;
So may a crown be our reward,
Before the Lamb's pure throne of light.

[5] Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.

To God the Father, with the Son
And Holy Paraclete, with Thee,
As evermore hath been before,
Be glory through eternity.

AUTHOR: Ascribed to Rabanus Maurus (776-856). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are eighteen translations. LITURGICAL USE: Hymn for Vespers and Matins. First line of Original Text:

Tibi Christe splendor Patris. In this and in the following hymn the Church sings the praises not only of St. Michael but of all the holy Angels. Read the article on *Michael the Archangel,* in the *Cath. Encycl.* At the end of the article there is an account given of Michaelmas Day. There are separate articles on each of the Angels mentioned in the following hymn (No. 135).

In the revision of 1632, this hymn, according to the *Dict. of Hymnology* was "recast greatly for the worse." The Original Text with J. M. Neale's translation is given below.

1. "Thee, O splendor and power of the Father, Thee, O Jesus, the life of our hearts, we praise in the presence of the Angels who hang upon the words of Thy mouth." *Pendent,* to regard with close attention.

2. "It is for Thee this dense host of countless thousands of princes engage in battle: but it is the victorious Michael, the standard-bearer of salvation, who unfurls the standard of the Cross." *Corona,* a crown, also an assembly. *Mille* is sometimes used in the sense of countless, innumerable, infinite. As to the number of Angels, Cf. Matt. 26, 53; Apoc. 5, 11. For the "great battle in heaven," Cf. Apoc. 12, 7-9.

3. "He casts the direful head of the dragon into the depths of hell, and hurls headlong from the heavenly citadel the prince together with his rebels." *Hic,* Michael. Of Satan's fall Our Lord said: Videbam satanam sicut fulgur de cœlo cadentem (Luke 10, 18).

4. "Let us follow this leader against the prince of pride, that a crown of glory may be given to us from the throne of the Lamb."

134B *Tibi Christe splendor Patris*

TIBI Christe splendor Patris,
Vita, virtus cordium,
In conspectu Angelorum
Votis, voce psallimus:
Alternantes concrepando
Melos damus vocibus.

THEE, O Christ, the Father's splendor,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art,
Meetly in alternate chorus
Bearing our responsive part.

[2] Collaudamus venerantes
Omnes cœli principes,
Sed præcipue fidelem
Medicum, et comitem
Raphaelem, in virtute
Alligantem dæmonem.

Thus we praise with veneration
All the armies of the sky;
Chiefly him, the warrior Primate,
Of celestial chivalry,
Michael, who in princely virtue
Cast Abaddon from on high.

[3] Quo custode procul pelle,
Rex Christe piissime,
Omne nefas inimici:
Mundo corde et corpore
Paradiso redde tuo
Nos sola clementia.

By whose watchful care repelling—
King of everlasting grace—
Every ghostly adversary,
All things evil, all things base,
Grant us of Thine only goodness
In Thy Paradise a place.

[4] Gloriam Patri melodis
Personemus vocibus:
Gloriam Christo canamus,
Gloriam Paraclito:
Qui trinus, et unus Deus
Exstat ante sæcula.

Laud and honor to the Father,
Laud and honor to the Son,
Laud and honor to the Spirit,
Ever Three, and ever One,
Consubstantial, co-eternal,
While unending ages run.

This is the Original Text of the preceding hymn. TRANSLATION by J. M. Neale. METER: Trochaic tetrameter catalectic. The lines are here divided at the caesura.

135 *Christe, sanctorum*

CHRISTE, sanctorum decus Angelorum,
Gentis humanæ sator et redemptor,
Cœlitum nobis tribuas beatas
Scandere sedes.

CHRIST, of the Angels praise and adoration,
Father and Saviour Thou, of every nation,
Graciously grant us all to gain a station,
Where Thou art reigning.

[2] Angelus pacis Michael in ædes
Cœlitus nostras veniat, serenæ
Auctor ut pacis lacrimosa in orcum
Bella releget.

Angel all peaceful, to our dwellings send us,
Michael, from heaven coming to befriend us,
Breathing serenest peace may he attend us,
Grim war dispelling.

[3] Angelus fortis Gabriel, ut hostes
Pellat antiquos, et amica cœlo,
Quæ triumphator statuit per orbem,
Templa revisat.

Angel of strength, who triumphed, tumults quelling,
Gabriel send us, ancient foes expelling,
Oft in these temples may he make his dwelling,
Dear unto heaven.

[4] Angelus nostræ medicus salutis,
Adsit e cœlo Raphael, ut omnes
Sanet ægrotos, dubiosque vitæ
Dirigat actus.

Angel Physician, health on man bestowing,
Raphael send us from the skies all glowing,
All sickness curing, wisest counsel showing
In doubt and danger.

[5] Virgo dux pacis, Genitrixque lucis,
Et sacer nobis chorus Angelorum
Semper assistat, simul et micantis
Regia cœli.

May the fair Mother of the Light be o'er us,
Virgin of peace, with all the Angel chorus,
And may the heavenly army go before us,
Guiding and guarding.

[6] Præstet hoc nobis Deitas beata
Patris, ac Nati, pariterque sancti
Spiritus, cujus resonat per omnem
Gloria mundum.

O May the Godhead, endless bliss possessing,
Father, Son, Spirit, grant to us this blessing;
All His creation joins His praise confessing,
Now and forever.

AUTHOR: Ascribed to Rabanus Maurus (776-856). METER: Sapphic and Adonic. TRANSLATION by T. I. Ball. There are thirteen translations. LITURGICAL USE: Hymn for Lauds.

1. "O Christ, Thou glory of the holy Angels, the Creator and Redeemer of mankind, grant that we may ascend to the happy abodes of the Blessed." *Scandere* = ascendere; constr., *scandere ad* or *in;* it may also take the accusative, being used as an active verb.

2. "May Michael, the Angel of peace, descend from heaven into our homes, that he, the author of sweet peace, may banish dismal war to hell." St. Michael is the Angel of peace because he was the leader of the heavenly hosts

that fought with the rebel angels, and by his victory established peace in heaven (Cf. Apoc. 12, 7-9). *Orcus,* the infernal regions.

3. "May Gabriel, Angel of strength, put to flight our ancient enemies, may he revisit the temples dear to heaven, which the conqueror has placed throughout the world." *Triumphator,* Christ. *Templa revisat:* An allusion probably to the Archangel's visit to Zachary (Cf. Luke 1, 11-19).

4. "May the Angel Raphael, the physician of our health, descending from heaven, be at our side, that he may heal all that are infirm, and guide us in the uncertain undertakings of life." The Archangel Raphael was the guide and protector of the younger Tobias, and the physician who restored the sight of the elder Tobias (Cf. Tobias 5-11).

5. "May the Virgin Queen of Peace, the Mother of Light, the sacred choir of Angels, and the court of radiant heaven always assist us." *Lucis,* Christ. Ego sum lux mundi (John 8, 12). The Blessed Virgin is invoked as she is the Queen of Angels (Litany). The following is Father Caswall's translation of this stanza:

> Thou too, fair virgin, Daughter of the skies!
> Mother of Light, and Queen of Peace, descend;
> Bringing with thee the radiant court of heaven,
> To aid us and defend.

6. "May the Blessed Godhead of the Father, Son, and Holy Spirit, whose glory resounds throughout the world, grant us this our prayer."

THE HOLY GUARDIAN ANGELS

Oct. 2

136 *Custodes hominum*

CUSTODES hominum psallimus Angelos,
Naturæ fragili quos Pater addidit

ANGEL-GUARDIANS of men,
spirits and powers we sing,
Whom our Father hath sent, aids
to our weakly frame,

Cœlestis comites, insidiantibus
Ne succumberet hostibus.

Heavenly friends and guides, help from on high to bring,
Lest we fail through the foeman's wile.

[2] Nam quod corruerit proditor angelus,
Concessis merito pulsus honoribus,
Ardens invidia pellere nititur
Quos cœlo Deus advocat.

He, the spoiler of souls, Angel-traitor of old,
Cast in merited wrath out of his honored place,
Burns with envy and hate, seeking their souls to gain
Whom God's mercy invites to heaven.

[3] Huc custos igitur pervigil advola,
Avertens patria de tibi credita
Tam morbos animi, quam requiescere
Quidquid non sinit incolas.

Therefore come to our help, watchful ward of our lives:
Turn aside from the land God to thy care confides
Sickness and woe of soul, yea, and what else of ill
Peace of heart to its folk denies.

[4] Sanctæ sit Triadi laus pia jugiter,
Cujus perpetuo numine machina
Triplex hæc regitur, cujus in omnia
Regnat gloria sæcula.

Now to the Holy Three praise evermore resound:
Under whose hand divine resteth the triple world
Governed in wondrous wise: glory be theirs and might
While the ages unending run.

AUTHOR: Ascribed to Cardinal Bellarmine (1542-1621). METER: Asclepiadic and Glyconic. TRANSLATION by Alan G. McDougall. There are five translations. LITURGICAL USE: Hymn for Vespers. Read the articles on *Guardian Angel* and on *Guardian Angels, Feast of,* in the *Cath. Encycl.*

1. "We sing of the Angels, the guardians of men, whom the heavenly Father has given as companions to our frail nature, lest it succumb to its insidious foes."

2. "For since the traitor-angel fell, he was justly deprived of the honors bestowed upon him, and, burning with envy, he now endeavors to banish those whom God calls to heaven."

3. "Fly hither then, O ever-watchful guardian, and ward off from the land entrusted to thee both diseases of the

soul and whatsoever does not permit the inhabitants to rest." Not only may each individual have a Guardian Angel, but each nation may have a special protector among the heavenly spirits. Cf. the footnote on Daniel 10, 13, in the Douay Bible, and the article on *Guardian Angel,* in the *Cath. Encycl.*

4. "May there be loving praise forever to the Holy Trinity, by whose eternal will is ruled this triple frame, and whose glory reigns supreme throughout the ages."

137 *Æterne Rector siderum*

AETERNE Rector siderum,
Qui, quidquid est, potentia
Magna creasti, nec regis
Minore providentia:

[2] Adesto supplicantium
Tibi reorum cœtui,
Lucisque sub crepusculum
Lucem novam da mentibus.

[3] Tuusque nobis Angelus
Electus ad custodiam,
Hic adsit; a contagio
Ut criminum nos protegat.

[4] Nobis draconis æmuli
Versutias exterminet;
Ne rete fraudulentiæ
Incauta nectat pectora.

[5] Metum repellat hostium
Nostris procul de finibus:
Pacem procuret civium,
Fugetque pestilentiam.

[6] Deo Patri sit gloria,
Qui, quos redemit Filius,
Et sanctus unxit Spiritus,
Per Angelos custodiat.

RULER of the dread immense!
Maker of this mighty frame!
Whose eternal providence
Guides it, as from Thee it came:

Low before Thy throne we bend;
Hear our supplicating cries;
And Thy light celestial send
With the freshly dawning skies.

King of kings, and Lord most High!
This of Thy dear love we pray:
May Thy Guardian Angel nigh,
Keep us from all sin this day.

May he crush the deadly wiles
Of the envious serpent's art,
Ever spreading cunning toils
Round about the thoughtless heart.

May he scatter ruthless war
Ere to this our land it come;
Plague and famine drive away,
Fix securely peace at home.

Father, Son, and Holy Ghost,
One eternal Trinity!
Guard by Thy Angelic host
Us who put our trust in Thee.

AUTHOR: Cardinal Bellarmine (1542-1621). METER: Iambic dimeter. TRANSLATION by Father Caswall. There

are seven translations. LITURGICAL USE: Hymn for Lauds on the Feast of the Holy Guardian Angels.

1-2. "Eternal Ruler of the stars, who, with great power didst create whatever exists, and with no less providence dost govern the same; give heed to the assembly of the guilty who supplicate Thee, and, at the break of day, grant new light to our souls." *Crepusculum,* twilight—generally the evening twilight. Here it is used for "dawn" as Lauds was said at daybreak.

3. "And Thy Angel, who was chosen as our guardian, may he be present here to protect us from the contagion of sin."

4. "May he bring to naught for us the wiles of the envious dragon, lest he ensnare unwary hearts in the net of deceitfulness."

5. "May he drive far from our borders the fear of enemies; may he procure peace among the citizens and banish pestilence."

6. "Glory be to the Father, who guardeth by His Angels those whom the Son redeemed and the Holy Spirit anointed." *Unxit,* strengthened.

FEAST OF THE MOST HOLY ROSARY

OCT. 7

138 *Cœlestis aulæ Nuntius*

CŒLESTIS aulæ Nuntius,
Arcana pandens Numinis,
Plenam salutat gratia
Dei Parentem Virginem.

THE Messenger from God's high throne
His secret counsel making known
Hails Mary, child of David's race,
God's Virgin-Mother, full of grace.

[2] Virgo propinquam sanguine
Matrem Joannis visitat,
Qui clausus alvo gestiens
Adesse Christum nuntiat.

The Mother-Maid with joyous feet
Her friend, John's mother, goes to greet;
He, stirring in the enclosing womb,
Declares that Christ his Lord has come.

[3] Verbum, quod ante sæcula
E mente Patris prodiit,
E Matris alvo Virginis
Mortalis Infans nascitur.

The Word, who ere the worlds began,
From God the Father's thought forth ran,
Of Mary, Virgin undefiled,
For us is born a mortal child.

[4] Templo puellus sistitur,
Legique paret Legifer,
Hic se Redemptor paupere
Pretio redemptus immolat.

Christ to the Temple courts they bring;
The King's own law subjects the King;
The world's Redeemer for a price
Is there redeemed, our sacrifice.

[5] Quem jam dolebat per litum,
Mox læta Mater invenit
Ignota doctis mentibus
Edisserentem Filium.

The joyful Mother finds once more
The Son she mourned as lost before;
While doctors by His speech were shown
The mysteries they had never known.

[6] Gloria tibi Domine
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

To God the Three in One be praise,
Who through these holy mysteries
Grants grace to those who seek in prayer
The glory of His bliss to share.

AUTHOR: Father Augustine Ricchini, O.P., 18th cent. METER: Iambic dimeter. TRANSLATION by Alan G. McDougall. There are five translations. LITURGICAL USE: Vespers hymn. Thence: The Five Joyful Mysteries—one stanza being devoted to each Mystery. The Breviary Office in honor of the Most Holy Rosary, with its four proper hymns, was approved by Pope Leo XIII, in 1888. In studying the hymns it will be observed that the first three hymns celebrate in their fifteen stanzas, the fifteen Mysteries of the Holy Rosary. The fourth hymn is a recapitulation of the subject matter of the first three hymns. The hymns were written in 1757.

1. *The Annunciation:* "The messenger of the heavenly court, revealing the mysteries of the Divinity, salutes, as full of grace, the Virgin-Mother of God." *Nuntius,* the Archangel Gabriel (Cf. Luke 1, 26-28).

2. *The Visitation:* "The Virgin visits one related to her by blood, the mother of John, who, though still enclosed in the womb, exultingly proclaims that Christ is present." Exultavit infans in utero ejus (Luke 1, 41). *Propinquam sanguine,* Elizabeth, Mary's cousin (Luke 1, 36); read the remainder of this chapter of St. Luke. It gives an account of the Visitation, and in it are found the two sublime Evangelical Canticles, the *Magnificat* (verses 46-55), and the *Benedictus* (verses 68-79).

3. *The Nativity:* "The Word that from all eternity had proceeded from the intellect of the Father is born a mortal infant from the womb of a Virgin-Mother." *Verbum,* the Eternal Son (Cf. John 1, 1-14).

4. *The Presentation:* "The Child is presented in the temple, the Lawgiver obeys the Law, here the Redeemer offers Himself, and is redeemed by the offering of the poor." The Law (Leviticus 12, 6-8) specified the offerings that must be made by the rich and by the poor on the purification of a woman after childbirth. The latter were required to offer a sacrifice of "a pair of turtle doves, or two young pigeons" (Cf. Luke 2, 22-24). Mary made the offering of the poor, and did for Him "according to the custom of the Law" (Luke 2, 27). The purification of the mother, and the redemption of the Child (Num. 18, 15) were quite different legal prescriptions, but it is reasonable to suppose that both ceremonies took place at the same time. Read the beautiful Canticle of Simeon (Luke 2, 29-32).

5. *The Finding in the Temple:* "Now the joyful Mother finds her Son whom she had already mourned as lost; finds Him expounding to learned minds things they did not know."

139 *In monte olivis*

IN monte olivis consito
Redemptor orans, procidit,
Mœret, pavescit, deficit,
Sudore manans sanguinis.

THE Mount of Olives witnesseth
The awful agony of God:
His soul is sorrowful to death,
His sweat of blood bedews the sod.

[3] A proditore traditus
Raptatur in pœnas Deus,
Durisque vinctus nexibus
Flagris cruentis cæditur.

And now the traitor's work is done:
The clamorous crowds around Him surge;
Bound to pillar, God the Son
Quivers beneath the blood-red scourge.

[3] Intexta acutis sentibus,
Corona contumeliæ,
Squallenti amictum purpura,
Regem coronat gloriæ.

Lo! clad in purple soiled and worn,
Meekly the Saviour waiteth now
While wretches plait the cruel thorn
To crown with shame His royal brow.

[4] Molis crucem ter arduæ,
Sudans, anhelans concidens,
Ad montis usque verticem
Gestare vi compellitur.

Sweating and sighing, faint with loss
Of what hath flowed from life's red fount,
He bears the exceeding heavy Cross
Up to the verge of Calvary's mount.

[5] Confixus atro stipite
Inter scelestos innocens,
Orando pro tortoribus,
Exsanguis efflat spiritum.

Nailed to the wood of ancient curse,
Between two thieves the Sinless One
Still praying for His murderers,
Breathes forth His soul, and all is done!

[6] Gloria tibi, Domine,
Qui natus es de Virgine,
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

Glory to Thee, and honor meet,
Jesu, of Maiden-Mother born,
And Father and the Paraclete,
Through endless ages of the morn!

AUTHOR: Father Augustine Ricchini, O.P., 18th cent. METER: Iambic dimeter. TRANSLATION by Monsignor Henry. There are four translations. LITURGICAL USE: Hymn for Matins on the Feast of the Holy Rosary. Theme: The Five Sorrowful Mysteries.

1. *The Agony in the Garden:* "On the mountain planted with olives, the Redeemer praying falls prostrate; He

grows sad, He fears, He grows faint, dripping with a sweat of blood." The Passion of Our Lord is described in Matt. 26-27; Mark 14-15; Luke 22-23; John 18-19.

2. *The Scourging at the Pillar:* "God, delivered up by a traitor, is dragged away to punishment; He is bound with rough cords and beaten with bloody scourges."

3. *The Crowning with Thorns:* "A crown of ignominy, woven of sharp thorns, crowns the King of glory clothed with a filthy purple garment."

4. *The Carrying of the Cross:* "Perspiring, gasping, and falling, He is compelled by force to carry the Cross of thrice heavy weight to the summit of the mountain." The Cross was "thrice heavy" on account of Our Lord's weakness following the agony and the scourging.

5. *The Crucifixion:* "Fastened to the infamous gibbet, guiltless He hangs between the guilty, till, bloodless, He breathes forth His Spirit while praying for His torturers."

140 *Jam morte victor*

JAM morte victor obruta
Ab inferis Christus redit,
Fractisque culpæ vinculis,
Cœli recludit limina.

NOW Christ, the Conqueror of death,
Breaks sin's enslaving chain,
And rising from the tomb returns,
And opens heaven again.

[2] Visus satis mortalibus
Ascendit ad cœlestia,
Dexteræque Patris assidet
Consors paternæ gloriæ.

Awhile beheld by mortal men,
He rises from their sight;
Ascending to the Father's throne,
He reigns in equal light.

[3] Quem jam suis promiserat,
Sanctum daturus Spiritum,
Linguis amoris igneis
Mœstis alumnis impluit.

His promised gift unto His own
He sends forth from above,
And rains the Holy Spirit down
In fiery tongues of love.

[4] Soluta carnis pondere
Ad astra Virgo tollitur,
Excepta cœli jubilo,
Et Angelorum canticis.

The Virgin, freed of mortal weight,
Is borne than stars yet higher,
And with glad melody is hailed
By each Angelic choir.

[5] Bis sena cingunt sidera Almæ parentis verticem: Throno propinqua Filii Cunctis creatis imperat.	Our Mother's gentle brow now shines With crown in starry sheen, As nigh her Son, in light enthroned, She reigns creation's Queen.
[6] Gloria tibi, Domine, Qui natus es dè Virgine, Cum Patre et Sancto Spiritu In sempiterna sæcula.	O Jesu, born of Virgin bright, All glory be to Thee, With Father and with Paraclete, Through all eternity.

AUTHOR: Father Augustine Ricchini, O.P., 18th cent. METER: Iambic dimeter. TRANSLATION by the Benedictines of Stanbrook. LITURGICAL USE: Hymn for Lauds on the Feast of the Holy Rosary. Theme: The Five Glorious Mysteries.

1. *The Resurrection:* "Death having been vanquished, Christ, the conqueror, returns from Limbo, and having broken the bonds of sin, He reopens the portals of heaven."

2. *The Ascension:* "Having appeared sufficiently long to men, He ascended into heaven and sits at the right hand of the Father, a co-sharer of His glory."

3. *The Coming of the Holy Ghost:* "The Holy Spirit whom He had already promised to His own, He showers down upon His sorrowing Apostles in fiery tongues of love."

4. *The Assumption of the Blessed Virgin:* "Liberated from the weight of the flesh, the Virgin is taken up to heaven; she is received with the jubilation of heaven, and with the songs of Angels."

5. *The Coronation of the Blessed Virgin:* "Twelve stars now crown the brow of the glorious Mother; near the throne of her Son, she reigns over all created things." There is an allusion in this stanza to the "great sign" that appeared in heaven: "A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars" (Apoc. 12, 1). See footnote on this verse of the Apoc., in the Douay Bible. *Imperat:* "reigns over" in the sense that she is styled—Queen of Angels, Patriarchs, Prophets, etc., in the Litany.

141 *Te gestientem gaudiis*

TE gestientem gaudiis,
Te sauciam doloribus,
Te jugi amictam gloria,
O Virgo Mater pangimus.

THE gladness of thy Motherhood,
The anguish of thy suffering,
The glory now that crowns thy brow,
O Virgin-Mother, we would sing.

[2] Ave, redundans gaudio
Dum concipis, dum visitas,
Et edis, offers, invenis,
Mater beata Filium,

Hail, blessed Mother, full of joy
In thy consent, thy visit too;
Joy in the birth of Christ on earth,
Joy in Him lost and found anew.

[3] Ave, dolens et intimo,
In corde agonem, verbera,
Spinas, crucemque Filii
Perpessa, princeps martyrum.

Hail, sorrowing in His agony—
The blows, the thorns that pierced His brow;
The heavy wood, the shameful Rood—
Yea! Queen and chief of Martyrs thou.

[4] Ave, in triumphis Filii,
In ignibus Paraclyti,
In regni honore et lumine,
Regina fulgens gloria.

Hail, in the triumph of thy Son,
The quickening flames of Pentecost;
Shining a Queen in light serene,
When all the world is tempest-tost.

[5] Venite gentes, carpite
Ex his rosas mysteriis,
Et pulchri amoris inclitæ
Matri coronas nectite.

O come, ye nations, roses bring,
Culled from these mysteries Divine,
And for the Mother of your King
With loving hands your chaplets twine.

[6] Gloria tibi Domine,
Qui natus es de Virgine
Cum Patre et Sancto Spiritu
In sempiterna sæcula.

We lay our homage at Thy feet,
Lord Jesus, Thou the Virgin's Son,
With Father and with Paraclete,
Reigning while endless ages run.

AUTHOR: Father Augustine Ricchini, O.P., 18th cent. METER: Iambic dimeter. TRANSLATION by Abbot Hunter-Blair, O.S.B. There are five translations. LITURGICAL USE: Hymn for Second Vespers on the Feast of the Holy Rosary. Theme: 1st stanza, a summary of the three sets

of Mysteries; 2nd stanza, a summary of the Joyful Mysteries; 3d stanza, the Sorrowful Mysteries; 4th stanza, the Glorious Mysteries; 5th stanza, an invitation to gather from these Mysteries roses and weave therefrom a crown for the glorious Mother of fair love.

1. "We sing thee, O Virgin Mother, as exulting with joy, wounded with sorrows, and robed with eternal glory."

2. "Hail, Mother overflowing with joy, when thou didst conceive, when thou didst visit thy cousin Elizabeth, when thou didst give birth to thy Son, when thou didst offer Him, and find Him in the temple."

3. "Hail, O suffering Queen of Martyrs, thou who didst endure in thy inmost heart the agony, the scourging, the thorns, and the Cross of thy Son." *Agon, onis,* lit., a contest or combat. The reference is to the agony in the Garden of Gethsemani.

4. "Hail, O Queen refulgent with glory in the triumphs of thy Son, in the fires of the Paraclete, in the honor and splendor of the heavenly kingdom."

5. "Come, O ye nations, cull roses from these Mysteries, and weave therefrom garlands for the glorious Mother of fair love."

ST. TERESA

Oct. 15

142 *Regis superni nuntia*

REGIS superni nuntia,
Domum paternam deseris,
Terris Teresa barbaris
Christum datura, aut sanguinem.

GOD'S messenger, Theresa,
Thou leav'st thy father's home
To bring mankind to Jesus
Or gain sweet martyrdom.

[2] Sed te manet suavior
Mors, pœna poscit dulcior:
Divini amoris cuspide
In vulnus icta concides.

But milder death awaits thee,
And fonder pains are thine,
God's blessed Angel wounds thee
With fire of love divine.

[3] O caritatis victima!
Tu corda nostra concrema,

Sweet virgin, love's pure victim,
So fire our souls with love,

Tibique gentes creditas	And lead thy trusting people
Averni ab igne libera.	Safe to the realms above.
[4] Sit laus Patri cum Filio	Give glory to the Father,
Et Spiritu Paraclito,	The Spirit and the Son,
Tibique sancta Trinitas,	One Trinity, one Godhead,
Nunc, et per omne sæculum.	While endless ages run.

AUTHOR: Pope Urban VIII (1568-1644). METER: Iambic dimeter. TRANSLATION by D. J. Donahoe. There are four translations. LITURGICAL USE: Hymn for Vespers and Matins. St. Teresa (1515-1582) was an illustrious member of the Carmelite Order. A brief account of her wonderful life is given in the *Cath. Encycl.*, and a more extended biography in Butler's *Lives of the Saints.* Note the spelling: Teresa, Teresia, Theresa.

1. "As a herald of the heavenly King, thou dost leave, O Teresa, thy father's house to give to barbarous lands either Christ or thy blood." As a mere child, Teresa and her little brother actually set out for the country of the Moors, with the hope of dying for their faith. Much to their disappointment they were intercepted by an uncle and restored to their distracted mother.

2. "But a sweeter death awaits thee, a more delightful pain claims thee: pierced even unto being wounded by a shaft of divine love, thou dost fall." This stanza refers to the Transverberation of the Saint's heart. In her autobiography she tells us that an Angel appeared to her, and—"He had in his hand a long golden dart, and at the end of the point methought there was a little fire; and I conceived that he thrust it several times through my heart and after such a manner that it passed through my very bowels; and when he drew it out, methought it pulled them out with it, and left me wholly inflamed with a great love of God" (Butler's *Lives*). Her body is still preserved incorrupt at Alba in Spain, and "her heart, too, showing the marks of the Transverberation is exposed there for the veneration of the faithful" (*Cath. Encycl.*). There is an Office and Mass in honor of the *Transverberatio Cordis S. Teresiæ* (Aug. 27).

3. "O victim of love, inflame our hearts, and deliver from the fires of hell the nations entrusted to thee."

143 *Hæc est dies*

HÆC est dies, qua candidæ
Instar columbæ, cœlitum
Ad sacra templa spiritus
Se transtulit Teresiæ.

[2] Sponsique voces audiit:
Veni soror de vertice
Carmeli ad Agni nuptias:
Veni ad coronam gloriæ.

[3] Te sponse Jesu Virginum
Beati adorent ordines,
Et nuptiali cantico
Laudent per omne sæculum.

BEHOLD the blessed morning,
When, like a snow-white dove,
Thy soul arose, Theresa,
To join the choirs above.

The Bridegroom calls: "From Carmel
Come, sister, unto me,
Partake the Lamb's high nuptials;
Thy crown awaiteth thee."

O Jesus, tender Bridegroom
By holy virgin throngs
Be evermore surrounded,
Be praised in endless songs.

AUTHOR: Pope Urban VIII (1568-1644). METER: Iambic dimeter. TRANSLATION by D. J. Donahoe. There are five translations. LITURGICAL USE: Hymn for Lauds on the Feast of St. Teresa.

1. "This is the day on which the soul of Teresa like a shining white dove betook itself to the sacred temples of the Blessed." *Instar,* with genitive, like to, after the fashion of. *Columbæ,* the dove is a symbol of innocence and purity.

2. "And she heard the voice of the Bridegroom: 'Come, Sister, from the heights of Carmel to the nuptials of the Lamb; come to receive a crown of glory.'" Veni (ad suscipiendam) coronam gloriæ. The Carmelite order was founded on Mount Carmel in Palestine in 1156. For an explanation of the term "nuptials of the Lamb," read St. Teresa's own interpretation of *mystical marriage* quoted in the article on *Marriage, Mystical,* in the *Cath. Encycl.*

3. "O Jesus, Spouse of Virgins, may the heavenly choirs adore Thee, and with nuptial song praise Thee forever."

ST. JOHN CANTIUS

Oct. 20

144 *Gentis Polonæ*

GENTIS Polonæ gloria,
Clerique splendor nobilis,
Decus Lycæi, et patriæ
Pater, Joannes inclyte.

O GLORY of the Polish race,
O splendor of the priestly band,
Whose lore did thy Lyceum grace,
John, father of the fatherland.

[2] Legem superni Numinis
Doces magister, et facis.
Nil scire prodest: sedulo
Legem nitamur exsequi.

The Law of the supernal Will
Thou teachest both in word and deed;
Knowledge is naught—we must fulfill
In works, not barren words, our creed!

[3] Apostolorum limina
Pedes viator visitas;
Ad patriam, ad quam tendimus,
Gressus viamque dirige.

On foot to Apostolic Rome
Thy pilgrim spirit joyful hied;
Oh, to our everlasting home
The path declare, the footstep guide!

[4] Urbem petis Jerusalem:
Signata sacro sanguine
Christi colis vestigia,
Rigasque fusis fletibus.

Again, in Sion's holy street,
Anew thou wet'st with tearful flood
The pathway of the Saviour's feet
Erst wet with His redeeming Blood.

[5] Acerba Christi vulnera,
Hærete nostris cordibus,
Ut cogitemus consequi
Redemptionis pretium.

O sweet and bitter Wounds of Christ,
Deep in our hearts imprinted stay,
That the blest fruit the sacrificed
Redeemer gained, be ours for aye!

[6] Te prona mundi machina,
Clemens adoret Trinitas,
Et nos novi per gratiam
Novum canamus canticum.

Then let the world obeisance due
Perform, O God, to Thy high Will;
And let our souls, by grace made new,
Sing to Thee a new canticle!

Author: Unknown, 18th cent. Meter: Iambic dimeter,

Translation by Monsignor Henry. There are five translations. Liturgical Use: Vespers hymn. There is a short biography of *John Cantius, St.* (1412-1473), in the *Cath. Encycl.*

1. "Illustrious John, the glory of the Polish race, and the noble ornament of the priesthood, the glory of thy University and the father of thy country!" *Lycæi:* the University of Cracow in which St. John was a professor of theology. A brief history of the University is given at the end of the article on *Cracow,* in the *Cath. Encycl.*

2. "As teacher thou dost both teach and observe the Law of the Heavenly Divinity: to know availeth not; we must diligently strive to fulfil the Law."

3. "A traveler on foot thou dost visit the tombs of the Apostles: to our true country which we seek, direct thou our steps and our way." *Limen,* a threshold; *Limina Apostolorum,* an ecclesiastical term meaning a pilgrimage to the sepulchers of SS. Peter and Paul in Rome. St. Peter rests in the great church bearing his name, and St. Paul in the Basilica of St. Paul "outside the walls." *Pedes, itis,* adj., on foot. *Pedes viator,* a pilgrim. St. John made four pilgrimages to Rome on foot. He also made a pilgrimage to Jerusalem.

4. "Thou dost visit the city of Jerusalem, and dost venerate the footprints marked with the Sacred Blood of Christ, and thou dost bedew them with abundant tears."

5. "O bitter Wounds of Christ, be ye deeply implanted in our hearts, that we may be ever mindful to seek earnestly the reward of our redemption."

6. "O loving Trinity, may the whole fabric of the universe prostrate adore Thee, and we, renewed by Thy grace, would sing Thee a new song of praise."

145 *Corpus domas jejuniis*

CORPUS domas jejuniis,
Cædis cruento verbere,
Ut castra pœnitentium
Miles sequaris innocens.

LONG fasting hath thy body tamed,
With many cruel stripes it bleeds,
Though innocence exemption claimed
For thee from penitential deeds.

[2] Sequamur et nos sedulo Gressus parentis optimi, Sequamur, ut licentiam Carnis refrænet spiritus.	Then let us follow in the path Of John, our father and our guide; Who follows him, his spirit hath The power to curb all carnal pride.
[3] Rigente bruma, providum Præbes amictum pauperi, Sitim famemque egentium Esca potuque sublevas.	In winter's frost thy loving care Provides a garment for the poor; For those who want thou dost prepare Of meat and drink a copious store.
[4] O qui negasti nemini Opem roganti, patrium Regnum tuere, postulant Cives Poloni, et exteri.	O thou who never didst deny Thine aid unto the suppliant's prayer, Hear Christendom's and Poland's cry, And save thy country from despair.
[5] Sit laus Patri, sit Filio, Tibique, sancte Spiritus; Preces Joannis impetrent Beata nobis gaudia.	Now let us chant in glad refrain Unto the Triune God our praise: O may the prayers of John obtain Blest joys for us in endless days.

AUTHOR: Unknown, 18th cent. METER: Iambic dimeter. TRANSLATION by Father Wallace, O.S.B. There are four translations. LITURGICAL USE: Hymn for Matins on the Feast of St. John Cantius.

1. "Thou didst subdue thy body with fasts, and with bloody blows didst lacerate it, that as an innocent soldier thou mightest follow the army of penitents."

2. "Let us also follow diligently in the footsteps of the good father: let us follow, that the spirit may restrain the licentiousness of the flesh."

3. "During the cold winter thou offerest to the poor the kindly provided garment, and with food and drink thou dost alleviate the thirst and hunger of the needy." St. John not only gave away his food and clothing, but on one occasion at least he even gave away his shoes and walked home barefooted (Matins, Lectio V).

4. "O thou who didst refuse assistance to no one asking for it, the Polish nation and strangers beseech thee that thou protect thy native kingdom."

5. "Glory be to the Father, and to the Son, and to Thee, Holy Spirit: may the prayers of John obtain for us blessed joys."

146 *Te deprecante, corporum*

TE deprecante, corporum
Lues recedit, improbi
Morbi fugantur, pristina
Redeunt salutis munera.

WHEN thou dost pray thy mighty prayer,
Disorders flee, and plagues abate,
And bodies, wasting in disease,
Regain at once their healthful state.

[2] Phthisi, febrique, et ulcere
Diram redactos ad necem,
Sacratis morti victimas,
Ejus rapis e faucibus.

When phthisis, fevers, ulcers dire,
Have brought men to their latest breath,
When they are mourned as victims doomed,
Thou tak'st them from the jaws of death.

[3] Te deprecante, tumido
Merces abactæ flumine,
Tractæ Dei potentia
Sursum fluunt retrogradæ.

Thou pray'st; and goods, which down the stream
Are hurried on at headlong pace,
Drawn by the mighty hand of God,
Float upwards, and their source retrace.

[4] Cum tanta possis, sedibus
Cœli locatus, poscimus:
Responde votis supplicum,
Et invocatus subveni.

Do thou, who canst such wonders work,
Now from thy throne in heaven deign
To listen to our suppliant prayers,
That we may answering help obtain.

[5] O una semper Trinitas,
O trina semper Unitas:
Da, supplicante Cantio,
Æterna nobis præmia.

O Trinity forever One,
O Unity forever Trine,
That we may gain eternal joys,
To Cantius' prayer Thine ear incline.

AUTHOR: Unknown, 18th cent. METER: Iambic dimeter. TRANSLATION by Archbishop Bagshawe; this is a good specimen of Bagshawe's style. There are five translations.

LITURGICAL USE: Hymn for Lauds on the Feast of St. John Cantius.

1. "At thy prayer bodily sickness departs, dreadful plagues are put to flight, former blessings of health return."

2. "Thou dost snatch from his very jaws the victims devoted to death—those brought nigh to a dire death by consumption, fever, and ulcer."

3. "At thy prayer, goods carried away by a swollen stream, are, by the mighty hand of God, drawn backwards, floating up the stream."

4. "Since thou, now dwelling in the mansions of heaven, art able to do such wonders, we ask that thou give heed to the prayers of thy suppliants, and aid them when invoked."

5. "O Trinity forever One, O Unity forever Three: grant us through the intercession of Cantius an eternal reward."

FEAST OF ALL SAINTS

Nov. 1

147 *Placare, Christe, servulis*

PLACARE, Christe, servulis,
Quibus Patris clementiam
Tuæ ad tribunal gratiæ
Patrona Virgo postulat.

O CHRIST, Thy guilty people spare!
Lo, kneeling at Thy gracious throne,
Thy Virgin-Mother pours her prayer,
Imploring pardon for her own.

[2] Et vos beata, per novem
Distincta gyros agmina,
Antiqua cum præsentibus,
Futura damna pellite.

Ye Angels, happy evermore!
Who in your circles nine ascend,
As ye have guarded us before,
So still from harm our steps defend.

[3] Apostoli cum Vatibus,
Apud severum Judicem,
Veris reorum fletibus
Exposcite indulgentiam.

Ye Prophets and Apostles high!
Behold our penitential tears;
And plead for us when death is nigh,
And our all-searching Judge appears.

[4] Vos purpurati Martyres, Vos candidati præmio Confessionis, exsules Vocate nos in patriam.	Ye Martyrs all! a purple band, And Confessors, a white-robed train; Oh, call us to our native land, From this our exile, back again.
[5] Chorea casta Virginum, Et quos eremus incolas Transmisit astris, cœlitum Locate nos in sedibus.	And ye, O choirs of Virgins chaste! Receive us to your seats on high; With Hermits whom the desert waste Sent up of old into the sky.
[6] Auferte gentem perfidam Credentium de finibus, Ut unus omnes unicum Ovile nos pastor regat.	Drive from the flock, O Spirit blest! The false and faithless race away; That all within one fold may rest, Secure beneath one Shepherd's sway.
[7] Deo Patri sit gloria, Natoque Patris unico, Sancto simul Paraclito, In sempiterna sæcula.	To God the Father glory be, And to His sole-begotten Son; And glory, Holy Ghost, to Thee, While everlasting ages run.

AUTHOR: Ascribed to Rabanus Maurus (776-856). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are seven translations. LITURGICAL USE: Hymn for Vespers. First line of Original Text: *Christe Redemptor omnium.*

1. "Be merciful, O Christ, to Thy servants, for whom the Virgin-Patroness implores the mercy of the Father at the throne of Thy grace."

2. "And ye, O blessed hosts, divided into nine circles (choirs), drive away past, present, and future evils."

3. "Ye Apostles, together with the Prophets, earnestly entreat forgiveness of the severe Judge, on account of the sincere tears of the guilty."

4. "Ye purple-robed Martyrs, and ye who are white-robed on account of your confession, call us exiles to our native land." *Confessionis:* Confessors "confess their faith" by the practice of heroic virtue. Read the article on *Confessor,* in the *Cath. Encycl. Candidatus,* the Saints in general are styled "white-robed" (Cf. Apoc. 7, 9-14).

5. "Ye chaste choir of Virgins, and ye whom the desert waste hath sent as dwellers to heaven, establish us in the mansions of the Blessed."

6. "Drive away the faithless race from the land of the faithful, that one Shepherd may rule over us all as over one fold."

"When the celebration of All Saints was extended to the Frankish empire in 825, after having been observed in Rome for two centuries, and its celebration fixed on the 1st of November, the verse *Gentem auferte perfidam Credentium de finibus* was added to the hymn with reference to the Normans and Saracens who were laying waste both the northwest of Gaul and the south of Italy" (*The Roman Breviary its Sources and History,* by Dom Jules Baudot, O.S.B., p. 68).

148 *Salutis æternæ dator*

SALUTIS æternæ dator,
Jesu, redemptis subveni:
Virgo parens clementiæ
Dona salutem servulis.

GIVER of life, eternal Lord!
Thy own redeemed defend;
Mother of grace! thy children save,
And help them to the end.

[2] Vos Angelorum millia,
Patrumque cœtus, agmina
Canora Vatum: vos reis
Precamini indulgentiam.

Ye thousand thousand Angel hosts!
Assist us in our need;
Ye Patriarchs! with the Prophet choir!
For our forgiveness plead.

[3] Baptista Christi prævius,
Summique cœli Claviger,
Cum ceteris Apostolis
Nexus resolvant criminum.

Forerunner blest! and Thou who still
Dost heaven's dread keys retain!
Ye glorious Apostles all!
Unloose our guilty chain.

[4] Cohors triumphans Martyrum,
Almus Sacerdotum chorus,
Et virginalis castitas
Nostros reatus abluant.

Army of Martyrs! holy Priests
In beautiful array!
Ye happy troops of Virgins chaste!
Wash all our stains away.

[5] Quicumque in alta siderum Regnatis aula principes, Favete votis supplicum, Qui dona cœli flagitant.	All ye who high above the stars In heavenly glory reign! May we through your prevailing prayers Unto your joys attain.
[6] Virtus, honor, laus, gloria Deo Patri cum Filio, Sancto simul Paraclito, In sæculorum sæcula.	Praise, honor, to the Father be, Praise to His only Son; Praise, Holy Paraclete, to Thee, While endless ages run.

AUTHOR: Ascribed to Rabanus Maurus (776-856). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are eight translations. First two lines of Original Text: *Jesu Salvator sæculi Redemptis ope subveni.* There is another form of this text beginning: *Festiva sæclis colitur.* LITURGICAL USE: Hymn for Lauds on the Feast of All Saints.

1. "O Jesus, giver of eternal life, aid those whom Thou hast redeemed: O Virgin, Mother of mercy, grant salvation to thy servants." *Dona:* obtain through thy intercession.

2. "O ye thousands of Angels, ye assembly of Patriarchs, and melodious host of Prophets, ask forgiveness for sinners." The Prophets are called canorous or melodious on account of the poetical nature of the language they frequently use.

3. "May the Baptist, the forerunner of Christ, may the key-bearer of heaven, together with the other Apostles loosen the chains of our sins." The key-bearer is St. Peter: Et tibi dabo claves regni cœlorum (Matt. 16, 19).

4. "May the triumphant host of Martyrs, the august choir of priests and virginal chastity wash away our guilt." *Virginalis castitas* = virgines castæ.

5. "All ye who reign as princes in the high court of heaven, give ear to the prayers of the suppliants who ask earnestly for the gifts of heaven."

Part IV

The Common of the Saints

COMMON OF THE BLESSED VIRGIN MARY

149 *Ave Maris Stella*

AVE maris stella,
Dei Mater alma,
Atque semper Virgo,
Felix cœli porta.

AVE, Star of Ocean,
Child Divine who barest,
Mother, Ever-Virgin,
Heaven's Portal fairest.

2 Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Hevæ nomen.

Taking that sweet Ave
Erst by Gabriel spoken,
Eva's name reversing,
Be of peace the token.

3 Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Break the sinners' fetters,
Light to blind restoring,
All our ills dispelling,
Every boon imploring.

4 Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus,
Tulit essé tuus.

Show thyself a Mother
In thy supplication;
He will hear who chose thee
At His Incarnation.

5 Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Maid all maids excelling,
Passing meek and lowly,
Win for sinners pardon,
Make us chaste and holy.

6 Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collætemur.

As we onward journey
Aid our weak endeavor,
Till we gaze on Jesus
And rejoice forever.

[7] Sit laus Deo Patri,	Father, Son, and Spirit,
Summo Christo decus,	Three in One confessing,
Spiritui sancto,	Give we equal glory
Tribus honor unus.	Equal praise and blessing.

Author: Unknown. It is at least as old as the 9th cent. Meter: Trochaic dimeter, each verse being composed of three trochees. There are nineteen translations, two of which are given here. Liturgical Use: Vespers hymn on Feasts of Our Lady.

The fine translation given above was made by Mr. Athelstan Riley, M.A., for his translation of the *Hours of the Blessed Virgin Mary,* "Little Office," 1891.

The beautiful translation given below is from the pen of the Rev. G. R. Woodward, M.A. It is a new translation, and by the kindess of its author it is here published for the first time.

There is an article on this hymn in the *Cath. Encycl.*

1. "Hail, Star of the Sea, loving Mother of God, and Ever-Virgin, happy Gate of Heaven!" The name Mary is derived from the Hebrew "Miriam," which signifies "Star of the Sea"; in Chaldaic it means "Lady." *Cœli porta:* By her powerful intercession with her Divine Son she opens for sinners the gates of heaven. *Ave:* Ave gratia plena: Dominus tecum; benedicta tu in mulieribus (Luke 1, 28). Read the first of the two articles on *Annunciation,* in the *Cath. Encycl.* Cf. also Luke 1, 26-38.

2. "Receiving that Ave from the mouth of Gabriel, establish us in peace, reversing the name of Eva." *Heva* = *Eva,* which "reversed" gives *Ave.*

3. "Break the chains of sinners, give light to the blind, drive away evils, ask for all that's good." *Vincla* for *vincula. Cæcis,* to those who are spiritually blind, who have eyes and see not (cf. Ps. 134, 16).

4. "Show thyself to be a Mother; through thee may He receive our prayers—He who, born for us, deigned to be thy Son." *Tuus* (Filius).

5. "Virgin all-excelling, meek above all others, make us, freed from sin, meek and chaste."

6. "Preserve our life unspotted, make safe our way, that, seeing Jesus, we may rejoice together forever."

7. "To God the Father be praise, to Christ most high be glory, and to the Holy Spirit, to the Three be one honor." *Unus,* equal, the same.

149B *Ave Maris Stella*

HAIL, Sea-Star we name thee,
Ever-Maid acclaim thee,
God His Mother, Portal
To the life immortal.

Ave was the token
By the Angel spoken:
Peace on earth it telleth,
Eva's name re-spelleth.

Free the worldly-minded
Luminate the blinded.
Every ill repressing,
Win us every blessing.

Plead, and play the Mother!
He will, and none other,
Born for our salvation,
Hear thy supplication.

Maiden meek and lowly,
Singularly holy,
Loose the sins that chain us;
Sanctify, sustain us.

Help us live in pureness,
Smooth our way with sureness,
Till we also eye Thee,
Jesu, ever nigh Thee.

Father, Son, we bless Thee,
Likewise do confess Thee,
Holy Spirit, Trinal,
Onely, first and final.

150 *Quem terra, pontus, sidera*

QUEM terra, pontus, sidera
Colunt, adorant, prædicant

THE God whom earth, and sea, and sky
Adore, and laud, and magnify,

Trinam regentem machinam,
Claustrum Mariæ bajulat.

Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

[2] Cui luna, sol, et omnia
Deserviunt per tempora,
Perfusa cœli gratia,
Gestant puellæ viscera.

The God, whose will by moon and sun
And all things in due course is done,
Is borne upon a Maiden's breast,
By fullest heavenly grace possest,

[3] Beata Mater munere,
Cujus supernus artifex
Mundum pugillo continens,
Ventris sub arca clausus est.

How blest that Mother, in whose shrine
The great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie.

[4] Beata cœli nuntio,
Fœcunda sancto Spiritu,
Desideratus gentibus,
Cujus per alvum fusus est.

Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the Great Desire of earth
Took human flesh and human birth.

[5] Jesu tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

AUTHOR: Ascribed to Fortunatus (530-609). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are eighteen translations. LITURGICAL USE: Hymn for Matins on Feasts of the Blessed Virgin which have no proper hymn for Matins. The Original Text has *æthera* for *sidera* in the first line. This is the only point of difference between the Original and the Revised Texts. The hymn for Lauds is a continuation of this hymn. The texts differ in several instances.

1. "The womb of Mary carried the Ruler of the triple kingdom, Him, whom earth, and sea, and sky honor, adore and praise." *Trina machina* may refer either to "terra,

pontus, æthera," or to the threefold rule of Christ over "those that are in heaven, on earth, or under the earth" (Philip. 2, 10). *Claustrum,* lit., a bolt, bar; by meton., an enclosure.

2. "The womb of a Virgin, filled with the grace of Heaven, bears Him to whom the moon and sun and all things are, at all times, subject." Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi (Luke 1, 35).

3. "O Mother, blessed by a (singular) gift, in the ark of whose womb was enclosed the heavenly Creator, who holds the universe in the hollow of His hand." *Munus,* the singular privilege of being the Mother of God. *Mundum pugillo continens:* Quis mensus est pugillo aquas, et cœlos palmo ponderavit? quis appendit tribus digitis molem terræ, et libravit in pondere montes, et colles in statera? (Is. 40, 12). Constr.: Sub cujus arca ventris clausus est.

4. "Blessed by the message of Heaven, overshadowed by the Holy Spirit, out of whose womb came forth the Desired of Nations." *Nuntium, i,* a message; here, the Annunciation (Luke 1, 26-38). *Desideratus gentibus:* Et veniet Desideratus cunctis gentibus (Aggeus 2, 8).

151 *O gloriosa virginum*

O GLORIOSA virginum,
Sublimis inter sidera,
Qui te creavit, parvulum
Lactente nutris ubere.

O GLORIOUS Lady! throned on high
Above the star-illumined sky;
Thereto ordained, thy bosom lent
To thy Creator nourishment.

[2] Quod Heva tristis abstulit,
Tu reddis almo germine:
Intrent ut astra flebiles,
Cœli recludis cardines.

Through thy sweet Offspring we receive
The bliss once lost through hapless Eve;
And heaven to mortals open lies
Now thou art Portal of the skies.

[3] Tu regis alti janua,
Et aula lucis fulgida:

Thou art the Door of heaven's high King,
Light's Gateway fair and glistering;

Vitam datam per Virginem
Gentes redemptæ plaudite.

Life through a Virgin is restored;
Ye ransomed nations, praise the Lord!

[4] Jesu, tibi sit gloria,
Qui natus es de Virgine,
Cum Patre, et almo Spiritu
In sempiterna sæcula.

All honor, laud, and glory be,
O Jesu, Virgin-born, to Thee;
All glory, as is ever meet,
To Father and to Paraclete.

This hymn is a continuation of the preceding hymn. TRANSLATION by J. W. Doran and M. J. Blacker. There are fourteen translations. LITURGICAL USE: Hymn for Lauds on Feasts of Our Lady. First line of Original Text: *O gloriosa Femina* (or *Domina*).

1. "O most glorious of Virgins, the most exalted among the Blessed, Him who created thee thou didst nourish as a Child at thy maternal breast." *Sidera,* all created heavenly beings.

2. "What hapless Eve deprived us of, thou, by thy beloved Offspring, didst restore: that those who weep may enter heaven, open thou the door thereof." *Cardo,* a hinge, by synec., a door, gate.

3. "Thou art the Door of the great King, the refulgent Hall of light: sing, O redeemed nations, the Life given us through a Virgin." *Vitam* = Christum. *Plaudite,* applaud, here used transitively.

152 *Memento, rerum Conditor*

MEMENTO, rerum Conditor,
Nostri quod olim corporis,
Sacrata ab alvo Virginis
Nascendo formam sumpseris.

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

[2] Maria Mater gratiæ,
Dulcis Parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

Mother of grace, O Mary blest,
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

[3] Jesu, tibi sit gloria,	O Jesu, born of Virgin bright,
Qui natus es de Virgine,	Immortal glory be to Thee;
Cum Patre, et almo Spiritu,	Praise to the Father infinite,
In sempiterna sæcula.	And Holy Ghost eternally.

This hymn is from the *Little Office of the Blessed Virgin.* The first stanza is from Hymn 38; the second is a continuation of the two preceding hymns. METER: Iambic dimeter. TRANSLATION by Father Caswall.

1. "Remember, O Creator of the world, that Thou didst once assume the form of our body, by being born of the sacred womb of a Virgin."

2. "Mary, Mother of grace, sweet Mother of mercy, protect us from the enemy, and receive us in the hour of death."

COMMON OF APOSTLES AND EVANGELISTS

OUT OF EASTERTIDE

153 *Exultet orbis gaudiis*

EXULTET orbis gaudiis:	NOW let the earth with joy resound,
Cœlum resultet laudibus:	And heaven the chant re-echo round;
Apostolorum gloriam	Nor heaven nor earth too high can raise
Tellus et astra concinunt.	The great Apostles' glorious praise.
[2] Vos sæculorum judices,	O ye who, throned in glory dread,
Et vera mundi lumina:	Shall judge the living and the dead,
Votis precamur cordium,	Lights of the world forevermore!
Audite voces supplicum.	To you the suppliant prayer we pour.
[3] Qui templa cœli clauditis,	Ye close the sacred gates on high;
Serasque verbo solvitis,	At your command apart they fly:
Nos a reatu noxios	Oh! loose for us the guilty chain
Solvi jubete, quæsumus.	We strive to break, and strive in vain.

[4] Præcepta quorum protinus
Languor salusque sentiunt:
Sanate mentes languidas;
Augete nos virtutibus.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

[5] Ut, cum redibit arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see
Prepared from all eternity.

[6] Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.

Author: Unknown, 10th cent. Meter: Iambic dimeter. Translation by Father Caswall. There are ten translations. Liturgical Use: Hymn for Vespers and Lauds. First line of Original Text: *Exultet cœlum laudibus.* For the hymns of the Apostles and Evangelists in Eastertide, see Hymns 63 and 64.

1. "Let the earth exult with joy, let the heavens re-echo with praise; earth and heaven together sing the glory of the Apostles."

2. "Ye judges of mankind and true lights of the world, we beseech you with the yearnings of our hearts: give ear to the prayers of your suppliants." *Judices:* The Apostles are to judge the world (cf. Matt. 19, 28). *Lumina:* Vos estis lux mundi (Matt. 5, 14). They were to enlighten by their doctrine a world sunk in the darkness of sin and error.

3. "Ye who close the heavenly mansions, and with a word can unfasten their bolts, command, we beseech you, that we sinners be freed from our guilt." *Sera,* a bar or bolt for fastening a door. Quæcumque alligaveritis super terram, erunt ligata et in cœlo: et quæcumque solveritis super terram, erunt soluta et in cœlo (Matt. 18, 18). *Nos:* constr.—Jubete, nos noxios solvi a reatu.

4. "Ye whose commands sickness and health forthwith obey, heal our languishing souls, enrich us with virtues."

5. "That when Christ shall come again, as Judge, at the end of the world, He may grant that we become possessed of eternal happiness."

154) *Æterna Christi munera*

AETERNA Christi munera,
Apostolorum gloriam,
Palmas et hymnos debitos
Lætis canamus mentibus.

TH' eternal gifts of Christ the King,
The Apostles' glory, let us sing;
And all with hearts of gladness raise
Due hymns of thankful love and praise.

2 Ecclesiarum Principes,
Belli triumphales duces
Cœlestis aulæ milites,
Et vera mundi lumina.

For they the Church's Princes are,
Triumphant leaders in the war,
The heavenly King's own warrior band,
True lights to lighten every land.

3 Devota sanctorum fides,
Invicta spes credentium,
Perfecta Christi caritas
Mundi tyrannum conterit.

Theirs was the steadfast faith of Saints,
The hope that never yields nor faints,
The love of Christ in perfect glow,
That lay the prince of this world low.

4 In his Paterna gloria,
In his triumphat Filius,
In his voluntas Spiritus,
Cœlum repletur gaudio.

In them the Father's glory shone,
In them the Spirit's will was done,
The Son Himself exults in them;
Joy fills the new Jerusalem.

5 Patri, simulque Filio,
Tibique sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.

AUTHOR: St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION based on Neale. There are thirteen translations. LITURGICAL USE: Hymn for Matins on feasts of the Apostles and Evangelists. This hymn was origi-

nally written for feasts of Martyrs. In its complete form it contained eight stanzas. The hymn *Christum profusum sanguinem,* for Martyrs in Paschaltide, is a part of the *Æterna Christi munera.* The above hymn consists of stanzas 1, 2, 6, 7, of the original.

1. "Let us sing with joyful hearts songs of triumph and becoming hymns, let us sing the glory of the Apostles, and the eternal gifts of Christ." The construction in this stanza is unusual. *Canamus* is the predicate of the whole stanza. *Palmas:* fig., victories; here, hymns of victory.

2. "They are the princes of the Church, the triumphant leaders of the war, the soldiers of the heavenly court, and the true lights of the world."

3. "The steadfast faith of the Saints, the unyielding hope of believers, the perfect charity of Christ trample under foot the tyrant of the world." *Tyrannum,* the devil.

4. "In them triumphs the glory of the Father; in them triumphs the Son; in them the will of the Holy Spirit is accomplished, and heaven is filled with joy."

COMMON OF ONE MARTYR

OUT OF EASTERTIDE

155 *Deus tuorum militum*

DEUS tuorum militum
Sors, et corona, præmium,
Laudes canentes Martyris
Absolve nexu criminis.

O GOD, of those that fought Thy fight,
Portion, and prize, and crown of light,
Break every bond of sin and shame
As now we praise Thy Martyr's name.

[2] Hic nempe mundi gaudia,
Et blanda fraudum pabula
Imbuta felle deputans,
Pervenit ad cœlestia.

He recked not of the world's allure,
But sin and pomp of sin forswore:
Knew all their gall, and passed them by,
And reached the throne prepared on high.

[3] Pœnas cucurrit fortiter,
Et sustulit viriliter,
Fundensque pro te sanguinem,
Æterna dona possidet.

Bravely the course of pain he ran,
And bare his torments as a man:
For love of Thee his blood outpoured,
And thus obtained the great reward.

[4] Ob hoc precatu supplici
Te poscimus, piissime;
In hoc triumpho Martyris
Dimitte noxam servulis.

With humble voice and suppliant word
We pray Thee therefore, holy Lord,
While we Thy Martyr's feast-day keep,
Forgive Thy loved and erring sheep.

[5] Laus et perennis gloria
Patri sit, atque Filio,
Sancto simul Paraclito,
In sempiterna sæcula.

Glory and praise for aye be done
To God the Father, and the Son,
And Holy Ghost, who reign on high,
One God, to all eternity.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION by Alan G. McDougall. There are sixteen translations. LITURGICAL USE: Hymn for Vespers. There is a longer form of this hymn in thirty-two lines. The translations are practically all from the Roman Breviary Text.

1. "O God, Thou who art the portion, the crown, and the reward of Thy soldiers, absolve from the chains of sin those singing the praises of Thy Martyr."

2. "He, indeed, regarding as imbued with bitterness the joys of the world and the seductive pleasures of sin, hath attained heavenly joys." *Pabulum,* food; anything pleasing to the taste or senses.

3. "He bravely ran the way of torture, and suffered manfully; and shedding his blood for Thee, he now possesses Thy eternal gifts." *Pœnas cucurrit,* a poetical constr., the accusative in answer to the question *whither.*

4. "Wherefore we beseech Thee, most loving God, with suppliant prayer, in consequence of the triumph of Thy Martyr, forgive Thy servants' sins." *Ob hoc* = quam ob rem. *In hoc triumpho:* This refers to the feast day of the

Martyr; the hymn is sung on each anniversary of the Martyr's triumph.

156 *Invicte Martyr, unicum*

INVICTE Martyr, unicum
Patris secutus Filium,
Victis triumphas hostibus,
Victor fruens cœlestibus.

MARTYR of God, whose strength was steeled
To follow close God's only Son,
Well didst thou brave thy battle-field,
And well thy heavenly bliss was won!

[2] Tui precatus munere
Nostrum reatum dilue,
Arcens mali contagium,
Vitæ repellens tædium.

Now join thy prayers with ours, who pray
That God may pardon us and bless;
For prayer keeps evil's plague away,
And draws from life its weariness.

[3] Soluta sunt jam vincula
Tui sacrati corporis:
Nos solve vinclis sæculi,
Dono superni Numinis.

Long, long ago, were loosed the chains
That held thy body once in thrall;
For us how many a bond remains!
O love of God release us all.

[4] Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum.

All praise to God the Father be,
All praise to Thee, Eternal Son;
All praise, O Holy Ghost, to Thee,
While never-ending ages run.

AUTHOR: Unknown, 10th cent. METER: Iambic dimeter. TRANSLATION by Percy Dearmer. There are twelve translations. LITURGICAL USE: Hymn for Lauds in the Common of one Martyr. First line of Original Text: *Martyr Dei, qui unicum.*

1. "O unconquered Martyr, thou who didst follow the only-begotten Son of the Father, thy enemies having been overcome, thou dost triumph, and, as victor enjoy heavenly delights." *Triumphas:* The Martyr's triumph consists in the possession and enjoyment of eternal glory.

2. "By virtue of thy intercession wash thou our guilt

away; keep at a distance the contagion of sin, and drive away life's weariness." *Precatus* (*n.*), prayer. *Munere*, merit, favor.

3. "Loosened now are the chains of thy sacred body; deliver us also, by the grace of the Heavenly Godhead, from the chains of the world." *Vinclis* = vinculis.

COMMON OF MANY MARTYRS

IN EASTERTIDE

157 *Rex gloriose Martyrum*

REX gloriose Martyrum,
Corona confitentium,
Qui respuentes terrea
Perducis ad cœlestia:

O GLORIOUS King of Martyr hosts,
Thou Crown that each Confessor boasts,
Who leadest to celestial day
Those who have cast earth's joys away:

[2] Aurem benignam protinus
Intende nostris vocibus:
Trophæa sacra pangimus:
Ignosce quod deliquimus.

Thine ear in mercy, Saviour, lend,
While unto Thee our prayers ascend;
And as we count their triumphs won,
Forgive the sins that we have done.

[3] Tu vincis inter Martyres,
Parcisque Confessoribus:
Tu vince nostra crimina,
Largitor indulgentiæ.

Martyrs in Thee their triumphs gain,
From Thee Confessors grace obtain;
O'ercome in us the lust of sin,
That we Thy pardoning love may win.

[4] Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

To Thee who, dead, again dost live,
All glory, Lord, Thy people give;
All glory, as is ever meet,
To Father and to Paraclete.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION by R. F. Littledale and G. H. Palmer. There

are fifteen translations. Liturgical Use: Hymn for Lauds. There is an article on this hymn in the *Cath. Encycl.* From the references to Confessors, in this hymn, it would seem that it was originally intended for the feasts of Martyrs and Confessors. See the article on *Martyr* in the *Cath. Encycl.*

1. "O glorious King of Martyrs and Crown of Confessors, who leadest to heavenly things those who despise the things of earth."

2. "Turn quickly a gracious ear to our prayers; we sing of sacred victories; pardon what we have done amiss." *Trophæum,* lit., a trophy, a monument of victory; by meton., the victory itself.

3. "In the Martyrs Thou dost conquer, and Thou dost spare the Confessors: O dispenser of mercy, conquer Thou our sins." *Inter* = per. The Martyrs are the faithful soldiers of Christ, who conquers in their victories, as a general conquers in the achievements of his army. The Confessors are "spared," i.e., they are not called to shed their blood for Christ.

158 *Christo profusum sanguinem*

CHRISTO profusum sanguinem,
Et Martyrum victorias,
Dignamque cœlo lauream
Lætis sequamur vocibus.

THE Martyrs' triumphs let us sing,
Their blood poured forth for Christ the King,
And while due hymns of praise we pay,
Our thankful hearts cast grief away.

[2] Terrore victo sæculi,
Pœnisque spretis corporis,
Mortis sacræ compendio
Vitam beatam possident.

The world its terrors urged in vain;
They recked not of the body's pain;
One step, and holy death made sure
The life that ever shall endure.

[3] Traduntur igni Martyres,
Et bestiarum dentibus:

To flames the Martyr Saints are hailed;
By teeth of savage beasts assailed;

Armata sævit ungulis
Tortoris insani manus.

Against them, armed with ruthless brand
And hooks of steel, their torturers stand.

[4] Nudata pendent viscera:
Sanguis sacratus funditur:
Sed permanent immobiles
Vitæ perennis gratia.

The mangled frame is tortured sore,
The holy life-drops freshly pour;
They stand unmoved amidst the strife,
By grace of everlasting life.

[5] Te nunc Redemptor quæsumus,
Ut Martyrum consortio
Jungas precantes servulos
In sempiterna sæcula.

Redeemer, hear us of Thy love,
That, with the Martyr host above,
Hereafter, of Thine endless grace,
Thy servants also may have place.

AUTHOR: St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by J. M. Neale and others. This hymn is a cento from the hymn *Æterna Christi munera;* the first stanza was added by the revisers of the hymns under Pope Urban VIII, 1632. There are eight translations of the Roman Brev. Text, and five, in part or entire, of the original hymn. LITURGICAL USE: Matins hymn for Many Martyrs in Eastertide.

1. "Let us with gladsome voices sing of the blood shed for Christ, of the victories of the Martyrs, and the laurels worthy of heaven." *Sequi,* lit., to follow, accompany. *Lætis sequamur vocibus,* Let us follow with joyous songs, etc.

2. "Having overcome the terrors of the world and despised the pains of the body, by the brief torments accompanying a holy death, they now possess a happy life." *Compendio:* The Martyrs acquire in a *brief space* what others obtain in a lifetime.

3. "The Martyrs are delivered over to the flames and to the teeth of wild beasts; armed with hooks, the hand of the mad torturer rages." *Ungula,* a torturer's claw-shaped hook.

4. "Their entrails laid bare protrude, their holy blood is poured forth; but by the grace of eternal life they remain steadfast."

5. "Now, O Redeemer, we beseech Thee, that Thou unite forever Thy suppliant servants with the company of the Martyrs."

COMMON OF MANY MARTYRS

OUT OF EASTERTIDE

159 *Sanctorum meritis*

SANCTORUM meritis inclyta gaudia
Pangamus socii, gestaque fortia:
Gliscens fert animus promere cantibus
Victorum genus optimum.

SING, O Sons of the Church sounding the Martyrs' praise!
God's true soldiers applaud, who, in their weary days,
Won bright trophies of good, glad be the voice ye raise,
While these heroes of Christ ye sing!

[2] Hi sunt, quos fatue mundus abhorruit;
Hunc fructu vacuum, floribus aridum
Contempsere tui nominis asseclæ
Jesu Rex bone cœlitum.

They, while yet in the world were by the world abhorred;
Felt how fading the joys, fleeting the wealth it stored;
Spurned all pleasure for Thee, and at Thy call, O Lord,
Came forth strong in Thy Name, as King.

[3] Hi pro te furias, atque minas truces
Calcarunt hominum, sævaque verbera:
His cessit lacerans fortiter ungula,
Nec carpsit penetralia.

Lord, how bravely they bore fury and pain for Thee!
Scourge, rod, sword, and the rack strongly endured; but free
Sang out, bold in Thy love, longing on high to be;
Earth's might never their souls could bend.

[4] Cæduntur gladiis more bidentium:
Non murmur resonat, non querimonia;
Sed corde impavido mens bene conscia
Conservat patientiam.

While they, shedding their blood, victims for Jesus fell,
No sound out of their lips came of their throes to tell;
Bowed low, patient and meek, loving the Lord so well,
Turned they still to the Christ, their Friend.

[5] Quæ vox, quæ poterit lingua retexere,
Quæ tu Martyribus munera præparas?
Rubri nam fluido sanguine fulgidis
Cingunt tempora laureis.

What joys, bright with the blood shed for thy love they share,
Those brave Martyrs of Thine crowned with Thy laurels rare;
Man's tongue never can tell, never can half declare,
How pure now is their bliss above!

[6] Te summa o Deitas, unaque poscimus;
Ut culpas abigas, noxia subtrahas,
Des pacem famulis, ut tibi gloriam
Annorum in seriem canant.

Yet we, Father on high, God of eternal might,
Lift weak voices in prayer asking for peace and light;
Cleanse Thou out of our hearts every stain and blight,
So our songs may be songs of love.

AUTHOR: Unknown, 8th cent. METER: Asclepiadic and Glyconic. TRANSLATION by D. J. Donahoe. There are thirteen translations. LITURGICAL USE: Vespers Hymn. There is an exceptionally interesting article on the *Sanctorum meritis,* in the *Cath. Encycl.* J. M. Neale's translation, which is found in most hymn books, is in the Baltimore *Manual of Prayers,* p. 651.

1. "Let us sing, O companions, the heroic deeds of the Saints and the glorious delights merited by them: the soul glowing with zeal strives to celebrate in song the noblest kind of conquerors."

2. "These are they whom the world foolishly abhorred; but, O Jesus, good King of the Blessed, the followers of Thy Name despised the world as void of fruit and parched of flowers." *Hunc,* sc., mundum.

3. "For Thy sake they despised the rage, the savage threats, and the brutal blows of men: the fiercely lacerating hook yields to them, nor does it rob them of their inner lives." *Penetralia,* the life of the soul.

4. "Like sheep, they are slaughtered by the sword: no murmur is heard, no complaint; but with dauntless courage, the soul self-possessed preserves its patience."

5. "What voice, what tongue can recount the gifts which Thou dost prepare for Thy Martyrs? For, red with flow-

ing blood they bind their temples with resplendent laurels."

6. "We beseech Thee, O supreme and only Godhead, that Thou banish our sins from Thy sight, drive away all evils, and grant peace to Thy servants, that they may sing glory to Thee forever."

COMMON OF CONFESSORS

160 *Iste Confessor*

ISTE Confessor Domini colentes
Quem pie laudant populi per orbem:
Hac die lætus meruit beatas
Scandere sedes.

THIS the Confessor of the Lord, whose triumph
Now all the faithful celebrate, with gladness
Erst on this feast-day merited to enter
Into his glory.

[2] Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit auræ
Spiritus artus.

Saintly and prudent, modest in behavior,
Peaceful and sober, chaste was he, and lowly,
While that life's vigor, coursing through his members,
Quickened his being.

[3] Cujus ob præstans meritum frequenter,
Ægra quæ passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Sick ones of old time, to his tomb resorting,
Sorely by ailments manifold afflicted,
Oft-times have welcomed health and strength returning,
At his petition.

[4] Noster hinc illi chorus obsequentem
Concinit laudem, celebresque palmas;
Ut piis ejus precibus juvemur
Omne per ævum.

Whence we in chorus gladly do him honor,
Chanting his praises with devout affection,
That in his merits we may have a portion,
Now and forever.

[5] Sit salus illi, decus, atque virtus,	His be the glory, power and
Qui super cœli solio coruscans,	salvation,
Totius mundi seriem gubernat	Who over all things reigneth in
Trinus et unus.	the highest,
	Earth's mighty fabric ruling and
	directing,
	Onely and Trinal.

Author: Unknown, 8th cent. Meter: Sapphic and Adonic. Translation, a cento from *The Hymner.* There are twelve translations. First line of Original Text: *Iste Confessor Domini sacratus.* Liturgical Use: Hymn for Vespers and Matins on Feasts of Confessors Bishops, and Confessors not Bishops. Read the article on *Confessor,* in the *Cath. Encycl.*

1. "This Confessor of the Lord, whom reverent nations throughout the world lovingly venerate, merited on this day to ascend with joy to the blest abodes." *Hac die,* i.e., the Feast Day of the Saint, the day of his death. If it is not the day of the Saint's death, the last two lines are changed thus:

Hac die lætus meruit supremos
Laudis honores.

"On this day merited with joy the highest honors of praise." *Scandere* = ascendere.

2. "Pious, prudent, humble, and chaste, he led a sober life, without stain, as long as the breath of life animated his human members." *Humanos artus,* his body, frame. *Spiritus auræ,* lit., a breath of air. Read St. Paul's conception of a Bishop (1 Tim. esp. 3, 2).

3. "On account of his eminent merits it often happens that members (the faithful) lying sick in various places, are restored to health, the violence of their disease being overcome." *Membra saluti restituuntur* = membris salus restituitur.

4. "Wherefore to him does our choir sing gracious praises, and celebrate his victories: may we be aided by his pious prayers throughout the ages."

5. "To Him who is resplendent on the throne of heaven, be salvation, glory, and power; to Him who, Three and One, ruleth the course of the whole world.

161 *Jesu Redemptor omnium*

JESU Redemptor omnium,
Perpes corona Præsulum,
In hac die clementius
Indulgeas precantibus.

JESU, the world's Redeemer, hear;
Thy Bishops' fadeless crown, draw near:
Accept with gentlest love to-day
The prayers and praises that we pay.

[2] Tui sacri qua nominis
Confessor almus claruit
Hujus celebrat annua
Devota plebs solemnia,

The meek Confessor of Thy Name
To-day attained a glorious fame;
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

[3] Qui rite mundi gaudia
Hujus caduca respuens,
Æternitatis præmio
Potitur inter Angelos.

The world and all its boasted good,
As vain and passing, he eschewed;
And therefore with Angelic bands,
In endless joy forever stands.

[4] Hujus benignus annue
Nobis sequi vestigia:
Hujus precatu servulis
Dimitte noxam criminis.

Grant then that we, most gracious God,
May follow in the steps he trod:
And, at his prayer, Thy servants free
From stain of all iniquity.

[5] Sit Christe Rex piissime
Tibi, Patrique gloria,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring:
All glory, as is ever meet,
To Father and to Paraclete.

AUTHOR: Ambrosian, 8th cent. METER: Iambic dimeter. TRANSLATION by J. D. Chambers. There are eight translations. LITURGICAL USE: Hymn for Lauds on the Feast of a Confessor and Bishop.

1. "O Jesus, the Redeemer of all, the eternal crown of Bishops, mayest Thou on this day be graciously indulgent to Thy suppliants." *Perpes, itis* = perpetuus. *Præsul*, a patron, protector (post classical); the word had a quite different meaning in classical Latin.

2. "On this day shone resplendent the glorious Confessor of Thy Name, whose yearly solemnity a devout people celebrate." *Qua* refers to *die* in the preceding stanza. *Claruit*, "shone resplendent" in glory among the Saints and Angels.

3. "Rightly despising the fleeting joys of this world, he obtains an eternal reward among the Angels." *Rite* = merito. *Præmium æternitatis* = præmium æternum.

4. "Graciously allow us to follow his footsteps; through his intercession, forgive Thy servants the punishment due to their sins." *Annuere*, grant, permit.

162 *Jesu corona celsior*

JESU corona celsior,
Et veritas sublimior,
Qui confitenti servulo
Reddis perenne præmium:

JESU, eternal Truth sublime,
Through endless years the same!
Thou crown of those who through all time
Confess Thy holy Name:

[2] Da supplicanti cœtui,
Hujus rogatu, noxii
Remissionem criminis,
Rumpendo nexum vinculi.

Thy suppliant people, through the prayer
Of Thy blest Saint, forgive;
For his dear sake, Thy wrath forbear,
And bid our spirits live.

[3] Anni reverso tempore,
Dies refulsit lumine,
Quo Sanctus hic de corpore
Migravit inter sidera.

Again returns the sacred day,
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

[4] Hic vana terræ gaudia,
Et luculenta prædia,
Polluta sorde deputans,
Ovans tenet cœlestia.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

[5] Te Christe Rex piissime,
Hic confitendo jugiter,
Calcavit artes dæmonum,
Sævumque averni principem.

Thee, Jesu, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood forever fast.

[6] Virtute clarus, et fide, Confessione sedulus, Jejuna membra deferens, Dapes supernas obtinet.	In holy deeds of faith and love, In fastings and in prayers, His days were spent; and now above Thy heavenly Feast he shares.
[7] Proinde te piissime Precamur omnes supplices: Nobis ut hujus gratia Pœnas remittas debitas.	Then, for his sake Thy wrath lay by, And hear us while we pray; And pardon us, O Thou most High, On this his festal Day.
[8] Patri perennis gloria, Natoque Patris unico, Sanctoque sit Paraclito, Per omne semper sæculum.	All Glory to the Father be; And sole Incarnate Son; Praise, holy Paraclete, to Thee; While endless ages run.

AUTHOR: Ambrosian, 6th cent. METER: Iambic dimeter. TRANSLATION by Father Caswall. There are eight translations. LITURGICAL USE: Hymn for Lauds of a Confessor not a Bishop.

1. "O Jesus, Thou most exalted crown, and truth most sublime, who bestowest an eternal reward on Thy Confessor." *Confitenti servulo* = Confessori.

2. "Through his intercession grant to Thy suppliant assembly the remission of their sins, whilst Thou dost rend asunder the bond of the chain (of sin)."

3. "The space of a year having elapsed, the day again shines forth in its splendor, on which this Saint, leaving his earthly body, ascended into heaven."

4. "Considering the vain joys and showy goods of the world as defiled with filth, he now in triumph possesses those that are heavenly." *Cœlestia* (sc. gaudia et prædia).

5. "By unceasingly confessing Thee, O Christ, most loving King, he trampled under foot the wiles of the evil spirits, and the savage prince of hell."

6. "Renowned for faith and virtue, zealous in the confession of his faith, bearing his members mortified he now participates in the heavenly banquet."

7. "We suppliants, therefore, all beseech Thee, most gracious God, that on his account Thou remit the punish-

ment due to us." *Gratia,* prep., *hujus gratia,* on his account, for his sake.

8. "Eternal glory to the Father, and to the only-begotten Son of the Father, and to the Holy Spirit, through all eternity."

COMMON OF VIRGINS

163 *Jesu, corona Virginum*

JESU, corona Virginum,
Quem mater illa concipit,
Quæ sola Virgo parturit:
Hæc vota clemens accipe.

JESU, the Virgins' crown, do Thou
Accept us as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid we own.

[2] Qui pergis inter lilia,
Septus choreis Virginum,
Sponsus decorus gloria,
Sponsisque reddens præmia.

Amongst the lilies Thou dost feed,
By Virgin choirs accompanied—
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

[3] Quocumque tendis, Virgines
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces personant.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend:
In blessèd troops they follow Thee,
With dance, and song, and melody.

[4] Te deprecamur supplices;
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

We pray Thee therefore to bestow
Upon our senses here below
Thy grace, that so we may endure
From taint of all corruption pure.

[5] Virtus, honor, laus, gloria
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

All laud to God the Father be,
All praise, Eternal Son, to Thee;
All glory as is ever meet,
To God, the holy Paraclete.

AUTHOR: Ascribed to St. Ambrose (340-397). METER: Iambic dimeter. TRANSLATION by J. M. Neale. There are thirteen translations. LITURGICAL USE: Hymn for Vespers

and Lauds. This beautiful hymn is founded on Is. 28, 5; Canticle of Canticles 2, 16; Apoc. 14, 4.

1. "O Jesus, crown of Virgins, whom that Mother conceived who alone as Virgin did give birth to a Child, graciously accept these our prayers."

2. "Thou walkest among the lilies surrounded by choirs of Virgins, as a bridegroom adorned with glory dispensing gifts to brides." *Pergis:* The Original Text has *pascis*—which text Neale translates. The texts differ but slightly. Qui pascitur inter lilia (Cant. 2, 16). The lily is a symbol of virginal purity; it is here used for Virgins themselves.

3. "Whithersoever Thou goest, Virgins follow, and with songs of praise they hasten after Thee, causing sweet hymns to resound."

4. "We suppliantly beseech Thee that Thou grant to our senses that they may know nothing whatever of all the wounds of corruption." *Addas* = des, tribuas. *Sensibus,* to our souls. *Nescire,* to have nothing to do with.

164 *Virginis Proles*

VIRGINIS Proles, Opifexque Matris,
Virgo quem gessit, peperitque Virgo;
Virginis festum canimus beatæ,
Accipe votum.

SON of a Virgin, Maker of Thy Mother,
Thou, Rod and Blossom from a Stem unstainèd,
Now while a Virgin fair of fame we honor,
Hear our devotion!

[2] Hæc enim palmæ duplicis beata
Sorte, dum gestit fragilem domare
Corporis sexum, domuit cruentum
Cæde tyrannum.

Lo, on Thy handmaid fell a twofold blessing,
Who, in her body vanquishing the weakness,
In that same body, grace from heaven obtaining,
Bore the world witness.

[3] Unde nec mortem, nec amica mortis
Mille pœnarum genera expavescens,

Death, nor the rending pains of death appalled her;
Bondage and torment found her undefeated:

Sanguine effuso meruit serenum Scandere cœlum.	So by the shedding of her blood attained she Heavenly guerdon.
[4] Hujus oratu Deus alme nobis Debitas pœnas scelerum remitte; Ut tibi puro resonemus almum Pectore carmen.	Fountain of mercy, hear the prayers she offers; Purge our offences, pardon our transgressions, So that hereafter we to Thee may render Praise with thanksgiving.
[5] Sit decus Patri, genitæque Proli, Et tibi compar utriusque virtus Spiritus semper, Deus unus omni Temporis ævo.	Thou, the All-Father, Thou, the One-Begotten, Thou, Holy Spirit, Three in One co-equal, Glory be henceforth Thine through all the ages, World without ending.

AUTHOR: Unknown, 8th cent. METER: Sapphic and Adonic. TRANSLATION by Laurence Housman. There are eight translations. LITURGICAL USE: Hymn for Matins in the Common of Virgins. To be more explicit, the five stanzas of this hymn are used as follows:

a) The complete hymn for Virgin-Martyrs.
b) Stanzas 1, 4, 5, for Virgins.
c) Stanzas 4, 5, for Holy Women.

1. "O Offspring of a Virgin and Creator of Thy Mother, whom a Virgin carried in her womb, and to whom a Virgin gave birth; we celebrate in song the Feast of a Virgin; hear Thou our prayer." The Virgin mentioned in the first two lines is our Blessed Lady; the Virgin mentioned in the third line is the Saint whose Feast is being celebrated. For a Virgin-Martyr the last two lines read:

Virginis partos canimus decora
Morte triumphos.

"We sing of the triumphs obtained by the glorious death of a Virgin."

2. "For she was blessed with the portion of a twofold

palm of victory; while she strove to overcome the frailty of her sex, she overcame also the tyrant red with slaughter." *Cædes,* slaughter, carnage, the blood shed in slaughter. The "twofold palm" is that of virginity and martyrdom. The word "martyr" means a witness, i.e., one who by his death bears witness to the truth of the Christian religion.

3. "She feared neither death nor the accompaniments of death, the countless methods of torture; having shed her blood she merited to ascend to an untroubled heaven." *Amica mortis,* things pertaining to, or accompanying death.

4. "At her intercession, O gracious God, remit the punishment of our sins due to us, that with a pure heart we may raise aloft a sweet song to Thee."

5. "Glory be to the Father and to the incarnate Son, and to Thee, Holy Spirit, ever the co-equal power of both, One God, forever and ever."

COMMON OF HOLY WOMEN

165 *Fortem virili pectore*

FORTEM virili pectore
Laudemus omnes feminam,
Quæ sanctitatis gloria
Ubique fulget inclyta.

HIGH let us all our voices raise
In that heroic woman's praise
Whose name, with saintly glory bright,
Shines in the starry realms of light.

[2] Hæc sancto amore saucia,
Dum mundi amorem noxium
Horrescit, ad cœlestia
Iter peregit arduum.

Filled with a pure celestial glow,
She spurned all love of things below;
And heedless here on earth to stay,
Climbed to the skies her toilsome way.

[3] Carnem domans jejuniis,
Dulcique mentem pabulo
Orationis nutriens,
Cœli potitur gaudiis.

With fasts her body she subdued,
But filled her soul with prayer's sweet food:
In other worlds she tastes the bliss
For which she left the joys of this.

[4]Rex Christe virtus fortium,
Qui magna solus efficis,
Hujus precatu, quæsumus,
Audi benignus supplices.

O Christ, the strength of all the strong;
To whom our holiest deeds belong!
Through her prevailing prayers on high,
In mercy hear Thy people's cry!

[5]Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc, et per omne sæculum.

To God the Father, with the Son,
And Holy Spirit, Three in One,
Be glory while the ages flow,
From all above, and all below.

AUTHOR: Cardinal Silvio Antoniano (1540-1603). METER: Iambic dimeter. TRANSLATION by Father Caswall. There are nine translations. LITURGICAL USE: Hymn for Vespers and Lauds.

1. "Let us all praise that valiant woman with a manly heart, who, by the glory of her sanctity, everywhere shines gloriously." Mulierem fortem quis inveniet (Prov. 31, 10). *Virili,* manly, strong, brave.

2. "Smitten with holy love, she traverses the arduous way to heaven, while she shudders at the baneful love of the world."

3. "She subdued her body with fasting, and she nourished her soul with the sweet food of prayer, and thus obtained the joys of heaven."

4. "King Christ, the strength of the strong, who alone dost accomplish great things, we pray Thee, through her intercession, graciously hear Thy suppliants."

COMMON OF THE DEDICATION OF A CHURCH

166 *Cœlestis urbs Jerusalem*

CŒLESTIS urbs Jerusalem,
Beata pacis visio,
Quæ celsa de viventibus

THOU heavenly, new Jerusalem,
Vision of peace in prophet's dream!
With living stones built up on high,

Saxis ad astra tolleris,
Sponsæque ritu cingeris
Mille Angelorum millibus.

And rising to yon starry sky;
In bridal pomp thy form is crowned,
With thousand thousand Angels round!

2 O sorte nupta prospera,
Dotata Patris gloria,
Respersa sponsi gratia,
Regina formosissima,
Christo jugata Principi,
Cœli corusca civitas.

O Bride, betrothed in happy hour,
The Father's glory is thy dower;
The Bridegroom's grace is shed on thee
Thou Queen all fair eternally;
To Christ allied, thy Prince adored,
Bright shining city of the Lord!

3 Hic margaritis emicant,
Patentque cunctis ostia:
Virtute namque prævia
Mortalis illuc ducitur,
Amore Christi percitus
Tormenta quisquis sustinet.

Behold with pearls they glittering stand
Thy peaceful gates to all expand;
By grace and strength divinely shed
Each mortal thither may be led;
Who, kindled by Christ's love, will dare
All earthly sufferings now to bear.

4 Scalpri salubris ictibus,
Et tunsione plurima,
Fabri polita malleo
Hanc saxa molem construunt,
Aptisque juncta nexibus
Locantur in fastigio.

By many a salutary stroke,
By many a weary blow that broke,
Or polished with a workman's skill,
The stones that form that glorious pile,
They all are fitly framed to lie
In their appointed place on high.

5 Decus Parenti debitum
Sit usquequaque Altissimo,
Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.

Fair and well-pleasing in Thy sight,
Parent most high, enthroned in light,
And for Thine only Son most meet,
And Thee, all-glorious Paraclete,
To whom praise, power, and glory rise
Forever through the eternal skies.

AUTHOR: Unknown, 6th or 7th cent. METER: Iambic dimeter. TRANSLATION by J. W. Irons. There are about

thirty translations. LITURGICAL USE: Hymn for Vespers and Matins. First line of Original Text: *Urbs Jerusalem beata,* or *Urbs beata Jerusalem.* The hymn was greatly altered by the revisers under Pope Urban VIII, in 1632. The Original Text, as found in the Benedictine and Dominican Breviaries, with J. M. Neale's much admired translation of the same is given below. It is interesting to compare the two texts. It will be noticed that the rugged beauty of the Original Text, in trochaic tetrameter, is replaced in the Roman Breviary Text by smooth polished iambics. With reference to the revision, Neale thinks that the grand old hymn "lost half its beauty in the process" (*Medieval Hymns,* p. 18). This hymn is based on the following passages of the New Testament: I Peter 2, 5; Apoc. 21; Eph. 2, 19-22; Heb. 12, 22.

1. "Jerusalem, heavenly city, blessed vision of peace, who, built of living stones, art raised aloft to the stars, and like a bride art encircled by countless thousands of Angels." "The heavenly city, Jerusalem" is the Church Triumphant, the Blessed. In Hebrew, the word Jerusalem means "vision of peace." The "living stones" are the souls of men.

2. "O bride dowered with a fortunate dowry, with the glory of the Father, and with the grace of the bridegroom shed over thee; O queen all-beauteous united to Christ the King, O resplendent city of heaven!" *Sorte,* lot, marriage portion, dowry. The bride is the Church Triumphant, and the bridegroom is Christ, who is the glory of the Father (Heb. 1, 3).

3. "Thy gates here glitter with pearls and stand open to all; each mortal who follows virtue is drawn thither; each one who, impelled by the love of Christ, endures torments." *Ostia patent,* cf. Apoc. 21, 21-25. *Tormenta* is not restricted to Martyrs only, but refers to anyone who endures trials and tribulations (Acts 14, 21).

4. "Polished by vigorous blows of the chisel and by countless strokes of the Master's mallet, these stones raise up this mighty structure, and, bound together with appropriate joints, they are placed aloft in the highest summit." *Fastigium,* gable, pediment, summit; here, by synec. the

splendid edifice itself. *Saxa* is the subject of the whole stanza.

5. "Let due glory be given everywhere to the most high Father, and to the only-begotten Son of the Father, and to the glorious Paraclete; to whom be praise, power, and glory, through everlasting ages.

167 *Alto ex Olympi vertice*

ALTO ex Olympi vertice
Summi Parentis Filius,
Ceu monte desectus lapis
Terras in imas decidens,
Domus supernæ, et infimæ,
Utrumque junxit angulum.

FROM highest heaven, the Father's Son,
Descending like that mystic stone
Cut from a mountain without hands,
Came down below, and filled all lands;
Uniting, midway in the sky,
His house on earth, and house on high.

[2] Sed illa sedes cœlitum
Semper resultat laudibus,
Deumque Trinum et Unicum
Jugi canore prædicat:
Illi canentes jungimur
Almæ Sionis æmuli.

That house on high,—it ever rings
With praises of the King of kings;
Forever there, on harps divine,
They hymn th' eternal One and Trine;
We, here below, the strain prolong,
And faintly echo Sion's song.

[3] Hæc templa, Rex cœlestium,
Imple benigno lumine:
Huc o rogatus adveni,
Plebisque vota suscipe,
Et nostra corda jugiter
Perfunde cœli gratia.

O Lord of lords invisible!
With Thy pure light this temple fill:
Hither, oft as invoked, descend;
Here to Thy people's prayer attend;
Here, through all hearts, forevermore,
Thy Spirit's quick'ning graces pour.

[4] Hic impetrent fidelium
Voces precesque supplicum
Domus beatæ munera,

Here may the faithful, day by day,
Their hearts' adoring homage pay;
And here receive from Thy dear love

Partisque donis gaudeant:
Donec soluti corpore
Sedes beatas impleant.

The blessings of that home above;
Till loosened from this mortal chain,
Its everlasting joys they gain.

[5] Decus Parenti debitum
Sit usquequaque Altissimo,
Natoque Patris unico,
Et inclyto Paraclito,
Cui laus, potestas, gloria
Æterna sit per sæcula.

To God the Father, glory due
Be paid by all the heavenly host;
And to His only Son most true;
With Thee, O mighty Holy Ghost!
To whom, praise, power, and blessing be,
Through th' ages of eternity.

This is a continuation of the preceding hymn. TRANSLATION by Father Caswall. LITURGICAL USE: Hymn for Lauds on the Feast of the Dedication of a Church.

1. "From the highest heights of heaven came the sovereign Father's Son, like the stone riven from the mountain descending to the lowest plains, and He joined together the two corners of the earthly and heavenly dwelling places." Venit is understood in the first two lines. Christ is the stone that came down from on high. He is also the cornerstone that makes both one, Jews and Gentiles, or the heavenly and the earthly kingdom (Cf. I Pet. 2, 6; Eph. 2, 20). The figure of the stone riven from the mountain is probably an allusion to the dream of Nabuchodonosor (Cf. Dan. 2, esp. 34-45).

2. "But that abode of the Blessed ever resounds with praises, and extols with ceaseless song the Triune God; to it we rivals of holy Sion are joined in song." *Illi,* sc. sedes Cœlitum. *Jugi,* adj., perpetual. Sion ordinarily stands for the Church Militant; it is here used for the Church Triumphant.

3. "These temples, O king of the Blessed, fill with Thy kindly light; hither, come Thou when invoked, and receive the prayers of Thy people, and fill our hearts forever with the grace of Heaven."

4. "Here may the voices of the faithful and the prayers of Thy suppliants obtain the rewards of the heavenly home; and may they enjoy the gifts acquired, till, freed from the body, they take possession of the blessed abodes."

168 *Urbs Jerusalem beata*

URBS Jerusalem beata,
Dicta pacis visio,
Quæ construitur in cœlis
Vivis ex lapidibus,
Et Angelis coronata,
Ut sponsata comite.

BLESSED City, heavenly Salem,
Vision dear of peace and love,
Who, of living stones upbuilded,
Art the joy of heaven above,
And, with Angel cohorts circled,
As a Bride to earth dost move!

[2] Nova veniens e cœlo,
Nuptiali thalamo,
Præparata, ut sponsata
Copuletur Domino:
Plateæ et muri ejus,
Ex auro purissimo.

From celestial realms descending,
Ready for the nuptial bed,
To His presence, decked with jewels,
By her Lord shall she be led:
All her streets and all her bulwarks
Of pure gold are fashionèd.

[3] Portæ nitent margaritis
Adytis patentibus;
Et virtute meritorum
Illuc introducitur
Omnis qui ob Christi nomen
Hic in mundo premitur.

Bright with pearls her portal glitters;
It is open evermore;
And, by virtue of His merits,
Thither faithful souls may soar,
Who for Christ's dear Name in this world
Pain and tribulation bore.

[4] Tunsionibus, pressuris
Expoliti lapides,
Suis coaptantur locis
Per manus artificis,
Disponuntur permansuri
Sacris ædificiis.

Many a blow and biting sculpture
Polished well those stones elect,
In their places now compacted
By the heavenly Architect,
Who therewith hath willed forever
That His palace should be decked.

169 *Angularis fundamentum*

[5] ANGULARIS fundamentum
Lapis Christus missus est,
Qui parietum compage
In utroque nectitur,
Quem Sion sancta suscepit,
In quo credens permanet.

CHRIST is made the sure Foundation,
And the precious Corner-stone,
Who, the two walls underlying,
Bound in each, binds both in one,
Holy Sion's help forever,
And her confidence alone.

[6] Omnis illa Deo sacra,
Et dilecta civitas,

All that dedicated City,
Dearly loved by God on high,

Plena modulis in laude,
Et canore jubilo,
Trinum Deum unicumque
Cum fervore prædicat.

In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

7 Hoc in templo, summe Deus,
Exoratus adveni;
Et clementi bonitate
Precum vota suscipe;
Largam benedictionem
Hic infunde jugiter.

To this temple, where we call Thee,
Come, O Lord of Hosts, to-day;
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

8 Hic promereantur omnes
Petita acquirere,
Et adepta possidere,
Cum Sanctis perenniter
Paradisum introire,
Translati in requiem.

Here vouchsafe to all Thy servants
What they supplicate to gain;
Here to have and hold forever
Those good things their prayers obtain;
And hereafter in Thy glory
With Thy blessèd ones to reign.

9 Gloria et honor Deo
Usquequaque Altissimo,
Una Patri Filioque,
Inclyto Paraclito,
Cui laus est et potestas,
Per æterna sæcula.

Laud and honor to the Father;
Laud and honor to the Son;
Laud and honor to the Spirit;
Ever Three, and ever One:
Consubstantial, co-eternal,
While unending ages run.

The above hymn is the Original Text of Hymns 166 and 167. METER: Trochaic tetrameter. TRANSLATION by J. M. Neale.

1. "Jerusalem, blessed city, called the vision of peace; city built up in heaven of living stones, and surrounded by Angels, as a bride by her attendants."

2. "'Tis the New Jerusalem coming down from heaven, adorned for the nuptial chamber, that as a bride she may be united to her Lord: her streets and her walls are of purest gold."

3. "Her gates glitter with pearls, her inmost shrines are wide open: and every one that suffers in this world for the Name of Christ, finds entrance there, in virtue of His merits."

4. "These stones, polished by blows and by afflictions, are fitted to their places by the hands of the Builder: they

are arranged to remain forever in the sacred edifice." *Pressura, æ,* oppression, affliction.

5. "Christ the corner-stone was sent to be the foundation bound in both joints of the walls; whom holy Sion received, and believing in Him, she endures forever."

6. "All this beloved city, sacred to God, is full of melodies: in praise and joyful song she extols with zeal the Triune God."

7. "In this temple, O most high God, be present when Thou art invoked; and in Thy merciful goodness receive our prayers; here pour out forever Thy abundant blessings."

8. "Here may all merit to obtain what they ask for, and to keep what they have obtained: so that when taken to their rest they may merit to enter Paradise forever with the Saints."

9. "Everywhere be there glory and honor to God most high; equal glory to the Father, Son, and glorious Paraclete, to whom belong praise and power through everlasting ages."

DE CONTEMPTU MUNDI

The four following hymns are centos taken from a long poem of about 3,000 lines written by Bernard of Morlaix about 1140. The translations are by Dr. J. M. Neale. The hymns have never been in use in the Breviary. The meter is, in Neale's words, "Dactylic hexameter, divided into three parts, between which a caesura is inadmissible. The hexameter has a tailed rhyme, and feminine leonine rhyme between the two first clauses." Neale speaks of the "majestic sweetness" of the meter, and Trench, whose taste was equally good, comments on its "awkwardness and repulsiveness." Whatever opinion one may adopt concerning the Latin hymn, there can be only one opinion about Neale's beautiful translations. Neale first translated the 96 lines which Trench printed in his *Sacred Latin Poetry;* he later translated a larger cento of 218 lines. The translation contains twice as many lines as the original.

The complete translation will be found in Neale's *Mediæval Hymns,* and in a volume more easily obtained—Henry T. Coates' *Fireside Encyclopedia of Poetry,* p. 624 (John C. Winston Co., Philadelphia). A prose translation of the complete poem, by Henry Preble, appeared in the *American Journal of Theology,* in 1906.

170 *Hora novissima*

HORA novissima, tempora pessima sunt; vigilemus.
Ecce minaciter imminet arbiter
Ille supremus,—

Imminet, imminet, ut mala terminet, æqua coronet,
Recta remuneret, anxia liberet,
æthera donet.

Curre, vir optime; lubrica reprime, præfer honesta,
Fletibus angere, flendo merebere
cœlica festa.

Luce replebere jam sine vespere,
jam sine luna;
Lux nova lux ea, lux erit aurea,
lux erit una.

Patria splendida, terraque florida,
libera spinis,
Danda fidelibus est ibi civibus,
hic peregrinis.

Tunc erit omnibus inspicientibus
ora Tonantis
Summa potentia, plena scientia,
pax rata sanctis.

Hic homo nititur, ambulat, utitur;
ergo fruetur.
Pax, rata pax ea, spe modo,
postea re capietur.

THE world is very evil;
The times are waxing late;
Be sober and keep vigil,
The Judge is at the gate;

The Judge that comes in mercy,
The Judge that comes with might,
To terminate the evil,
To diadem the right.

Arise, arise, good Christian,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead,

To the light that hath no evening,
That knows nor moon nor sun,
The light so new and golden,
The light that is but one.

O home of fadeless splendor,
Of flowers that bear no thorn,
Where they shall dwell as children
Who here as exiles mourn;

Midst power that knows no limit,
Where knowledge has no bound,
The Beatific Vision
Shall glad the Saints around.

Strive, man, to win that glory;
Toil, man, to gain that light;
Send hope before to grasp it,
Till hope be lost in sight.

Plaude, cinis meus, est tua pars
Deus; ejus es et sis;
Rex tuus est tua portia, tu sua;
ne sibi desis.

Exult, O dust and ashes,
The Lord shall be thy part,
His only, His forever
Thou shalt be and thou art.

171 *Hic breve vivitur*

HIC breve vivitur, hic breve
plangitur; hic breve fletur;
Non breve vivere, non breve
plaudere, retribuetur.

BRIEF life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there.

O retributio! stat brevis actio,
vita perennis;
O retributio! cœlica mansio stat
lue plenis.

O happy retribution!
Short toil, eternal rest;
For mortals and for sinners
A mansion with the blest!

Sunt modo prœlia, postmodo
præmia,—qualia? plena:
Plena refectio, nullaque passio,
nullaque pœna.

And now we fight the battle,
But then shall wear the crown
Of full and everlasting
And passionless renown;

Spe modo vivitur, et Sion angitur
a Babylone;
Nunc tribulatio, tunc recreatio,
sceptra, coronæ.

And now we watch and struggle,
And now we live in hope,
And Sion in her anguish
With Babylon must cope;

Qui modo creditur, ipse videbitur
atque scietur,
Ipse videntibus atque scientibus
attribuetur.

But He whom now we trust in
Shall then be seen and known;
And they that know and see Him
Shall have Him for their own.

Mane videbitur, umbra fugabitur,
ordo patebit;
Mane nitens erit, et bona qui gerit,
ille nitebit.

The morning shall awaken,
The shadows shall decay,
And each true-hearted servant
Shall shine as doth the day.

Nunc tibi tristia, tunc tibi
gaudia,—gaudia, quanta
Vox nequit edere, lumina cernere,
tangere planta.

There grief is turned to pleasure,
Such pleasure as below
No human voice can utter,
No human heart can know.

Pars mea, rex meus, in proprio
Deus ipse decore
Visus amabitur, atque videbitur
auctor in ore.

There God, our King and Portion,
In fulness of His grace,
Shall we behold forever,
And worship face to face.

172 *O bona patria*

O BONA patria, lumina sobria
te speculantur;
Ad tua nomina sobria lumina
collacrimantur.

Est tua mentio pectoris unctio,
cura doloris,
Concipientibus æthera mentibus
ignis amoris.

Tu locus unicus illeque cœlicus
es paradisus.
Non tibi lacrima, sed placidissima
gaudia, risus.

Lux tua mors crucis atque caro
ducis est crucifixi;
Laus, benedictio, conjubilatio per-
sonat Ipsi.

Est ibi consita laurus, et insita
cedrus hysopo;
Sunt radiantia jaspide mœnia,
clara pyropo.

Hinc tibi sardius, inde topazius,
hinc amethystus.
Est tua fabrica contio cœlica,
gemmaque Christus.

Tu sine litore, tu sine tempore
fons, modo rivus;
Dulce bonis sapis, estque tibi lapis
undique vivus.

Est tibi laurea, dos datur aurea,
sponsa decora,
Primaque principis oscula su-
scipis, inspicis ora.

FOR thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.

The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

O one, O only mansion!
O Paradise of joy!
Where tears are ever banished,
And smiles have no alloy;

The Cross is all thy splendor;
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise.

With jaspers glow thy bulwarks,
Thy streets with emeralds blaze;
The sardius and the topaz
Unite in thee their rays;

Thine ageless walls are bonded
With amethyst unpriced;
Thy Saints build up its fabric,
The corner-stone is Christ.

Thou hast no shore, fair ocean!
Thou hast no time, bright day!
Dear fountain of refreshment
To pilgrims far away!

Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel,
And thine the golden dower.

173 *Urbs Sion aurea*

URBS Sion aurea, patria lactea,
cive decora,
Omne cor obruis, omnibus ob-
struis et cor et ora.

JERUSALEM the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice oppress,

Nescio, nescio, quæ jubilatio, lux tibi qualis,
Quam socialia gaudia, gloria quam specialis.

I know not, O I know not
What joys await us there,
What radiancy of glory,
What light beyond compare.

Sunt Sion atria conjubilantia, martyre plena,
Cive micantia, principe stantia, luce serena.

They stand, those halls of Sion,
Conjubilant with song,
And bright with many an Angel,
And all the Martyr throng;

Sunt ibi pascua mentibus afflua præstita sanctis;
Regis ibi thronus, agminis et sonus est epulantis.

The Prince is ever in them,
The daylight is serene,
The pastures of the blessèd.
Are decked in glorious sheen.

Gens duce splendida, contio candida vestibus albis,
Sunt sine fletibus in Sion ædibus, ædibus almis.

There is the throne of David;
And there, from care released,
The song of them that triumph,
The shout of them that feast;

And they who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white.

AUTHORS OF THE LATIN HYMNS

AMBROSE, ST. (340-397), Bishop of Milan, is justly styled "the Father of Church-song in the West." He became, like St. Hilary, a great champion of orthodoxy against the Arians in the West. And it was while he and his faithful flock were besieged in his Cathedral by the imperial troops that, as St. Augustine tells us, he first composed hymns for them to sing "lest they faint through fatigue of sorrow." The simple, austere hymns of St. Ambrose have always been considered the ideal in Church-song. Many hymns have been ascribed to him, and there is some difference of opinion as to what hymns he actually wrote. The latest authority on this subject is the eminent hymnologist Father Dreves, who made a careful study of the early hymnaries in the Vatican and at Milan. He thus classifies the hymns of St. Ambrose:

I. *Certified as his by early writers.* Æterne rerum Conditor. 2. Deus Creator omnium. 3. Illuminans altissimus. 4. Veni Redemptor gentium. 5. Jam surgit hora tertia.

II. *Others also genuine.* 6. Æterna Christi munera, Et martyrum. 7. Agnes beatæ virginis. 8. Amore Christi nobilis. 9. Apostolorum passio. 10. Apostolorum supparem. 11. Grates tibi, Jesu, novas. 12. Hic est dies verus Dei. 13. Splendor paternæ gloriæ. 14. Victor, Nabor, Felix, pii.

III. *Possibly his.* 15. Jesu corona virginum. 16. Nunc, Sancte nobis Spiritus. 17. Rector potens, verax Deus. 18. Rerum Deus tenax vigor.

The Benedictine editors of the works of St. Ambrose assign twelve to him. Among them, and not mentioned above, are the two Breviary hymns: Somno refectis artubus, and Consors paternæ luminis.

There are three excellent articles in the *Cath. Encycl.* on *Ambrosian Hymnography, Ambrosian Chant,* and *Ambrose, St.* Hymns: 2, 3, 4, 9, 11, 12, 13, 154, 158, 163.

AMBROSIAN. A great many hymns, mostly of the

fifth or sixth century, are styled *Ambrosiani*—Ambrosian hymns. They are so styled either because they were formerly supposed to have been written by St. Ambrose, or because they imitate the stanzaic form, the style, meter, and austere objectiveness of the genuine hymns of the Saint. It is now known for certain that many hymns formerly thought to be his are the compositions of unknown writers. These hymns are uniformly written in Iambic dimeter. The term Ambrosian implies no ascription of authorship, but merely a poetical form. Hymns: 1, 5, 20, 21, 22, 29, 35, 36, 37, 38, 50, 60, 61, 62, 63, 64, 65, 66, 69, 71, 155, 157, 161, 162.

ANTONIANO, CARDINAL SILVIO (1540-1603) was educated at the University of Ferrara, in which institution he later became professor of classical literature. He is best known as a student of educational problems. Hymn: 165.

BELLARMINE, CARDINAL (1542-1621) was a distinguished Jesuit theologian and controversialist. He was born at Montepulciano in Italy. He became Archbishop of Capua but resigned that see to accept the office of librarian of the Vatican. He was proclaimed Venerable by Pope Urban VIII, in 1627. Hymns: 125, 136, 137.

BERNARD OF CLAIRVAUX, ST. (1091-1153) was born near Dijon in France. Abbot and Doctor of the Church—surnamed the "Mellifluous Doctor." There is much doubt as to the authorship of the hymns usually ascribed to St. Bernard. Even his claim to the celebrated hymn, *Jesu dulcis memoria* has been called in question. Dom Pothier found it in a MS. of the 11th century, in which it is ascribed to a Benedictine Abbess. During his lifetime, St. Bernard exercised an extraordinary influence both by his eloquence and by his writings. Hymns: 43, 44, 45, 130.

BERNARD OF CLUNY (or of Morlaix) was born at Morlaix in Brittany early in the 12th century. He entered the celebrated Benedictine Abbey of Cluny where he remained until his death, the date of which is unknown. He is the author of one of the most famous poems of the Middle Ages, the *De contemptu mundi,* which contains about 3,000 lines in dactylic hexameters. It is dedicated

to Peter the Venerable, Abbot of Cluny (1122-1156). There is a fine analysis of this great poem in the article on *Bernard of Cluny,* in the *Cath. Encycl.* Hymns: 170, 171, 172, 173.

ELPIS (d. about 493) was the wife of the philosopher Boethius (480-524). Elpis was the aunt of St. Placidus, the well-known disciple of St. Benedict. Recent researches, however, have led to the conclusion that there is no reason, or at least insufficient reason, to ascribe the authorship of *Aurea luce* (*Decora lux*) to Elpis. None of the ancient MSS. attribute it to her (James Mearns in the *Dict. of Hymnology,* p. 1632). Hymns: 90, 91, 116, 117.

FORTUNATUS, VENANTIUS (530-609) was a native of the district of Treviso in Upper Italy and was educated at Ravenna, where he devoted himself to the study of oratory and poetry. He was miraculously cured of a disease of the eyes through the intercession of St. Martin of Tours. It was while on a visit to the tomb of this Saint that he made the acquaintance of Queen Radegunde at Poitiers. It was here that he was ordained priest, and later consecrated Bishop of Poitiers, where he remained until his death. Fortunatus represents "the last expiring effort of the Latin muse in Gaul" to retain something of the "old classical culture amid the advancing tide of barbarism" (*Dict. of Hymnol.,* p. 383). Hymns: 51, 52, 53, 150, 151.

GREGORY THE GREAT, ST. (540-604). This illustrious Pope and Doctor of the Church was born at Rome, where he founded the Benedictine monastery of St. Andrew, of which he himself became Abbot. Much against his own will he was elected Pope to succeed Pelagius II, in 590. The Benedictine editors of St. Gregory's works ascribe to him eight hymns. Daniel assigns him three others. In the light of the latest researches it must be admitted that Pope Gregory's place in hymnody cannot as yet be definitely fixed. Hymns: 6, 7, 10, 15, 17, 19, 23, 24, 25, 26, 27, 28, 48, 49, 126.

HERMANN CONTRACTUS (1013-1058) was born at Altshausen in Suabia. He was a cripple from birth and could not move without assistance—hence the surname

Contractus, the crippled. Despite his physical defects, he entered the school of St. Gall in his seventh year, and quickly mastered Greek, Latin, Arabic, history, music, mathematics, philosophy, and theology. He was one of the most learned men of his time. At the age of thirty he entered the Benedictine monastery of Reichenau, where he became Abbot and spent the remainder of his days. Hymns: 30, 33.

HILARY, ST. (d. 368). Bishop, Confessor, and Doctor of the Church. He was born at Poitiers of heathen parents; and it was in his native city that he was elected Bishop. As Bishop, his strenuous opposition to the Arian heresy earned him the title of *Malleus Arianorum*—"The Hammer of the Arians." His hostility to the Arians caused him to be exiled to the distant coasts of Phrygia. Many hymns have been ascribed to St. Hilary, most of which are of doubtful authenticity. In 1887, a fragment of St. Hilary's *Liber Hymnorum* was discovered. This contains three hymns or parts of hymns which can with reasonable certainty be ascribed to him. Hymn 70 has often been ascribed to him, but on insufficient evidence.

INNOCENT III, POPE (1161-1216) was born at Anagni in Italy. He was one of the most learned theologians and jurists of his time. During his active reign, which lasted eighteen years, the Papacy reached the zenith of its power and influence. Hymn: 67.

INNOCENT VI, POPE (d. 1362) was born at Mont in France. He attained eminence as a professor of civil law at Toulouse. As Pope he was actuated by lofty ideals and did much to reform abuses. Hymn: 80.

JACOPONE DA TODI (or Jacobus de Benedictis) was born at Todi in Italy early in the thirteenth century, and died at an advanced age in 1306. He studied law, probably at Bologna, and for some years he followed the profession of advocate. About 1278 he entered the Franciscan Order, in which, out of humility, he chose to remain a simple lay brother till the end of his life. Hymns: 54, 55, 56, 57.

LEO XIII, POPE (1810-1903) was born at Carpineto in Italy. He was Nuncio to Brussels, and for thirty-two years Bishop of Perugia. He was elected Pope in 1878. His long

reign during troublous times afforded him ample opportunities for the exercise of consummate statesmanship. The whole world recognized his great intellectual endowments. His Latin Poems, Charades, Inscriptions, and Hymns are translated by the Rt. Rev. Monsignor H. T. Henry, Litt. D. (*Dolphin Press*, Philadelphia). Hymns: 95, 96, 97.

LORENZINI, FRANCESCO M. (1680-1743) was an Italian poet born in Rome. He acquired a high reputation as a poet, and was remarkable for the energy of his style. He became president of the Academy of Arcades in 1728. Hymn: 112.

NICETAS, ST. (335-415) was Bishop of Remesiana, in what is now modern Serbia. He was a friend and contemporary of St. Paulinus of Nola. SS. Paulinus and Jerome praise Nicetas as a hymn-writer. Hymn: 8.

ODO, ST. (879-942), Abbot of the celebrated Abbey of Cluny, was born near Le Mans in France. He was widely known as a promoter and reformer of religious life in France and Italy. He is the author of an epic poem on the Redemption. Hymn: 127.

PALUMBELLA, CALLISTO was a Bishop of the Servite Order. He lived in the eighteenth century. Hymns: 131, 132, 133.

PAULINUS, ST. (726-802), Patriarch of Aquileia, was born near Cividale in Italy. He possessed a profound knowledge of the sciences of jurisprudence and theology, and was equally well versed in the Scriptures and in the writings of the Fathers. He was a friend of Charlemagne, whom he greatly assisted in restoring civilization in the West. Hymns: 89, 128.

PAUL THE DEACON (b. *circa* 720—d. *circa* 799). Paul was born at Friuli in Italy. He was celebrated both as a poet and as an historian. He was a Benedictine monk of Monte Cassino. Among his works is a valuable "History of the Lombards," and a "Commentary on the Rule of St. Benedict." Hymns: 113, 114, 115.

PRUDENTIUS, AURELIUS CLEMENS (348-413) was born in northern Spain. He was successively an advocate, a judge, and the holder of some important military position at court. At the age of fifty-seven he retired from

active life and devoted the remainder of his days to the service of God, and to the writing of sacred poetry. His poem, the *Cathemerinon,* is frequently referred to in this volume. A new and excellent translation of it by Messrs. Pope and Davis, with Latin and English texts on opposite pages, is published by J. M. Dent & Co., Aldine House, London, W. C., England; 208 pages, with notes. Hymns: 14, 16, 18, 41, 42, 47, 129.

RABANUS MAURUS (776-856) was born at Mainz in Germany. He studied under Alcuin at Tours, and became successively Abbot of the Benedictine monastery of Fulda, and Archbishop of Mainz. He is commonly reputed to have been the most learned man of his age. His fame as a teacher spread throughout Europe, and Fulda became the most celebrated seat of learning in the Frankish Empire. Hymns: 68, 134, 135, 147, 148.

RICCHINI, AUGUSTINE, 18th cent. Father Ricchini was a Dominican, a friend of Pope Benedict XIV, and successively Secretary of the Congregation of the Index, and Master of the Sacred Palace. Hymns: 138, 139, 140, 141.

SEDULIUS, CAELIUS, was born probably at Rome in the 5th century. Late in life he became a convert to Christianity and remained a layman. His principal work is his *Carmen Paschale,* in five books. The first book contains a summary of the Old Testament; the remaining four contain a summary of the New Testament. Hymns: 39, 46.

TAROZZI, VINCENTIUS, was Secretary of Latin Letters to Pope Leo XIII, who was Pope from 1878-1903. No other information obtainable. Hymns: 101, 102, 103.

THEODULPH, ST. (760-821) was Bishop of Orleans in France. He was probably an Italian by birth. He became a member of the court of Charlemagne, through whose influence he became Bishop of Orleans. "After the death of Charles he continued for some time on friendly terms with the Emperor Louis, but, falling under suspicion of being concerned in the plot in favor of Bernard of Italy, he was imprisoned in 818, at Angers, where he seems to have died in 821" (Julian's *Dict. of Hymnol*). Hymn: 58.

THOMAS AQUINAS, ST. (1227-1274) was born at

Aquino, a town near Naples. He entered the Dominican Order and became one of the greatest doctors of the Church. He is by common consent, "The Poet of the Most Holy Sacrament of the Altar." He composed the Mass and Office of the Feast of Corpus Christi and five sublime hymns in honor of the Blessed Sacrament. Hymns: 75, 76, 77, 78, 79.

THOMAS OF CELANO was born at Celano in Italy about 1200, and died about 1255. He was one of the first disciples of St. Francis Assisi. On the death of St. Francis, Thomas, at the request of Pope Gregory IX, wrote his life. He also wrote two beautiful sequences in honor of St. Francis. His immortality as a poet is based on his very probable authorship of the greatest of all hymns, the *Dies Iræ*. Hymn: 87.

URBAN VIII, POPE (1568-1644) was born at Florence, and was educated at the Collegio Romano. He graduated from the University of Padua as Doctor of Laws. He is commonly recognized as a generous patron of learning, and was himself a man of letters, and an elegant writer and poet. It is not unnatural that a man of his taste and culture should have become imbued with the Humanistic spirit of the age in which he lived. It was under his directions that the hymns of the Roman Breviary were revised by a committee of four distinguished Jesuit scholars. The revised hymns were published in 1632, and are still found in the Roman Breviary. Hymns: 92, 93, 94, 107, 108, 123, 124, 142, 143.

WIPO was a native of Burgundy, and flourished during the first half of the eleventh century. He was a secular priest, and was for some time chaplain to the Emperors Conrad II, and Henry III, to each of whom he presented a collection of poems. Hymn: 59.

XAVIER, ST. FRANCIS (1506-1552), the Apostle of India and Japan, was born near Sanguesa in Spain. He studied at the University of Paris, and was one of the first associates of St. Ignatius of Loyola when the latter founded the Society of Jesus. Shortly after his ordination he began his wonderful missionary career which ended only with his death. Hymn: 74.

TRANSLATORS OF THE HYMNS

AYLWARD, VERY REV. JAMES AMBROSE, O.P. (1813-1872) was the Dominican Prior at Woodchester, England. His translations were edited by Mr. Orby Shipley, in whose *Annus Sanctus* many of them appear. "Father Aylward," says Mr. Shipley, "was a cultured and talented priest of varied powers and gifts, whose memory is held dear by all who knew and were influenced by him." Hymns: 67, 68, 87.

BAGSHAWE, MOST REV. EDWARD GILPIN (1829-1915). Educated at St. Mary's College Oscott, and at London University. Bishop of Nottingham (1874), titular Archbishop of Seleucia (1904). Translated all the hymns of the Breviary and Missal in his *Breviary Hymns and Missal Sequences* (Burns, Oates and Washbourne, London, 1900). His translations are the latest as well as the most literal of all the translations of our Latin hymns. His sole aim was "to keep to the sense of the original, neither adding to this nor taking from it" (*Preface*). His translations are too labored and prosy, but it is unfair to judge them without considering the purpose of their pious author. Hymns: 98, 146.

BALL, REV. THOMAS ISAAC, LL.D. (1838-1916). Dr. Ball contributed numerous translations of Latin hymns to many hymnals, notable among which are the *Appendix to the Hymnal Noted,* 1863, and *The New Office Hymn Book,* 1905. His translations are faithful, musical, and sustained. Hymns: 81, 90, 135.

BENEDICTINES OF STANBROOK, Worcester, England. The translations ascribed to *The Benedictines of Stanbrook* are taken from their classic little volume *The Day Hours of the Church,* which contains the Breviary Office in Latin and English for all the Hours except Matins. (Burns, Oates and Washbourne, London, 1916.) Hymns: 99, 100, 121, 122, 140.

BLACKER, REV. MAXWELL JULIUS, M.A. (1822-1888). Mr. Blacker was educated at Merton College, Oxford. His numerous translations from the Latin are in *The Hymner.* Hymns: 10, 114, 115, 151.

BLOUNT, WALTER KIRKHAM (d. 1717). Author of the *Office of Holy Week,* Paris, 1670. Hymn: 51.

BLEW, REV. WM. JOHN, M.A. (1808-1894) was educated at Wadham College, Oxford. "His translations are terse, vigorous, musical, and of great merit. They have been strangely overlooked by the compilers of recent hymn-books" (*Dict. of Hymnol.*). His translations appeared in *The Church Hymn and Tune Book,* 1852. Hymns: 70, 113.

BUTE, THE MARQUESS OF, M.A. (1847-1900) was educated at Christ Church, Oxford. Convert, 1869. Translator of the *Roman Breviary* into English. The translations of Latin hymns in his *Roman Breviary in English* are the work of many scholars, both Catholic and non-Catholic. It is not known which hymns are from the pen of the Marquess. The following are from his *Roman Breviary:* 84, 95, 141.

CAMPBELL, ROBERT (1814-1868) was an advocate of Skerrington, Scotland. Convert, 1852. Educated at the Universities of Glasgow and Edinburgh. In 1850 many of his translations appeared in the *St. Andrew's Hymnal.* Many others were left by him in MSS. and were edited by Mr. Orby Shipley. From these Mr. Shipley published a considerable number in his *Annus Sanctus,* 1884. His translations are "smooth, musical, and sustained" (*Dict. of Hymnol.*). Hymns: 59B, 60, 62.

CASWALL, REV. EDWARD, M.A. (1814-1878) was educated at Brasenose College, Oxford. Convert, 1847. After his conversion he joined Cardinal Newman at the Oratory, Edgbaston. Father Caswall, despite the great names of Newman, Faber, and others, is pre-eminently "The Poet of the Oratory" (Father Matthew Russell, S.J.). With Dr. Neale, Father Caswall shares the honor of being the most felicitous of the translators of our Latin Hymns. His translations appeared in his *Lyra Catholica,* in 1848, the year following his reception into the Church. "Caswall's translations of Latin hymns from the Roman

Breviary and other sources have a wider circulation in modern hymnals than those of any other translator, Dr. Neale alone excepted. This is owing to his general faithfulness to the originals, and to the purity of his rhythm" (*Dict. of Hymnol.*). Many of Father Caswall's translations appear in the *Annus Sanctus* and are characterized by Mr. Shipley as "vigorous, dogmatic hymns." Father Caswall translated the Roman Breviary Text. Despite his undoubted ability as a translator, one can not but regret that so many of his translations are in Common Meter instead of Long Meter. Hymns: 22, 31, 32, 37, 42B, 43, 47, 54, 73, 74, 76, 78, 83, 85, 86, 88, 89, 93, 106, 107, 108, 110, 111, 112, 117, 119, 124, 125, 126, 127, 132, 134, 137, 147, 148, 152, 153, 162, 165, 167.

CHADWICK, JOSEPH WILLIAM, M.A. (1841-1882). Educated at Queen's College, Oxford. Vicar of Westgate Common, Wakefield. His translations in this volume are from *The Hymner*. Hymns: 13, 17, 19.

CHAMBERS, JOHN DAVID, M.A. (1805-1893) was educated at Oriel College, Oxford, and was admitted to the bar in 1831. His translations are found principally in his *Lauda Syon,* which appeared in two parts in 1857 and 1866. "His translations of Latin hymns are close, clear, and poetical; they have much strength and earnestness, and the rhythm is easy and musical . . . Greater use, however, might be made of these translations than has been done. Their earnestness and dignity would raise the tone of many collections" (*Dict. of Hymnol.*). Hymns: 13, 21, 28, 161.

COPELAND, WM. JOHN, M.A. (1804-1885). Mr. Copeland was educated at Trinity College, Oxford. His translations, mostly from the Roman Breviary Text, appeared in his *Hymns for the Week and Seasons* (1848). He was also the editor of Cardinal Newman's *Sermons.* Hymn: 9.

COURTHOPE, WILLIAM JOHN, LL.D. (1842-1917), was educated at Harrow, and New College, Oxford. Mr. Courthope was professor of poetry at Oxford, 1895-1901. Author of *History of English Poetry,* 4 vols., 1895-1903. He contributed five beautiful translations of Latin hymns

to *Church Hymns,* 1903; through the kindness of The Macmillan Company all of these spirited translations appear in this volume. Hymns: 14, 16, 18, 27, 36.

DEARMER, REV. PERCY, M.A., D.D. (b. 1867), was educated at Christ Church, Oxford. He was one of the compilers of the *English Hymnal,* 1906, to which he contributed ten translations. He was appointed to the Chair of Ecclesiastical Art, King's College, London, 1919. Hymn: 156.

DONAHOE, JUDGE DANIEL JOSEPH, was born at Brimfield, Mass., 1853, and was educated at Wesleyan University. He is the author of several volumes of poetry, original and translated. His translations from the Latin comprise two volumes under the title *Early Christian Hymns,* published by the Donahoe Publishing Co., Middletown, Conn. These translations, 288 in all, include 115 hymns from the Breviary and Missal. They are uniformly musical but quite free. *Early Christian Hymns* is the most extensive work of its kind thus far undertaken in America, or even in England since the days of Neale and Caswall. Judge Donahoe is a frequent contributor to several magazines. Hymns: 86, 123, 142, 143, 159.

DORAN, J. W. No information obtainable. His translations are from *The Hymner.* Hymns: 69, 151.

DRYDEN, JOHN (1631-1701). Poet-Laureate, 1670. Convert, 1685. Mr. Orby Shipley and Mr. W. T. Brooke ascribe to John Dryden the bulk of the 120 translations of Latin hymns in *The Primer, or Office of the B. V. Mary in English,* 1706. Many of these translations are in the *Annus Sanctus,* the Preface of which contains a discussion of the question of Dryden's authorship. Hymns: 50, 72.

ELLERTON, REV. JOHN, M.A. (1826-1893). Mr. Ellerton was educated at Trinity College, Cambridge. He is widely known as an hymnologist, editor, hymn-writer, and translator. He was one of the editors of *Church Hymns,* 1871, published by the *Society for Promoting Christian Knowledge* (*S. P. C. K.*). Hymn: 4.

FABER, FREDERIC WILLIAM, D.D. (1814-1863). Father Faber was educated at Balliol College, Oxford. Convert, 1845. In 1849 he established in London the

"Oratorians," or Priests of the Congregation of St. Philip Neri, where he remained as superior until his death. Father Faber is the author of many well known prose works full of sweetness and unction, and a *Book of Hymns,* 150 in number, many of which have become very popular. He is best known as a writer of original hymns, not as a translator. Hymn: 133.

GARESCHÉ, REV. EDWARD FRANCIS, S.J., M.A. (b. 1876). Father Garesché was educated at St. Louis University, and at Washington University. Practiced law 1898-1900. Entered the Society of Jesus, 1900. Lawyer, author, professor, poet, and formerly editor of *The Queen's Work,* St. Louis. Hymn: 80.

HALL, RT. REV. MSGR. CANON LOUIS (1844-1911) was educated at St. Edmund's, Old Hall, and was ordained in 1868 for the Diocese of Southwark. In the division of the diocese in 1882 he was made Canon of the diocese of Portsmouth, and was several times Administrator of the diocese. Msgr. Hall was a devout and cultured priest, and a musician and composer of ability. Many of his hymns, the editor has been informed, are still unpublished. Hymn: 116.

HENRY, RT. REV. MSGR. HUGH THOMAS, LITT.D., LL.D. (b. 1862), poet, lecturer, and hymnologist. Professor of Homiletics in the Catholic University of America. Msgr. Henry was educated at La Salle College, the University of Pennsylvania, and at St. Charles Seminary, Overbrook, Pa. For many years he was professor of English and of Gregorian Chant at St. Charles, and rector of the Roman Catholic High School in Philadelphia. He contributed to the *Catholic Encyclopedia* some fifty scholarly articles on our Latin hymns. He is widely and favorably known as a hymn-writer and translator. His translations appeared principally in his *Eucharistica* (Dolphin Press, Philadelphia), and in the pages of the *American Ecclesiastical Review,* and in other periodicals. He has also rendered into English verse the Poems, Charades, and Inscriptions of Pope Leo XIII (Dolphin Press). Hymns: 8, 41, 75, 96, 97, 131, 139, 144.

HORT, FENTON JOHN ANTHONY, B.A. (1828-1892),

was educated at Trinity College, Cambridge. He held several distinguished appointments at Cambridge University. He translated a few Latin hymns. Hymn: 4.

HOUSMAN, LAURENCE (b. 1867). Author and artist. He contributed several translations to the *English Hymnal,* 1906. His devotional poetry is found chiefly in his *Spikenard,* 1898, and in his *Bethlehem,* 1902. Hymn: 164.

HUNTER-BLAIR, RT. REV. OSWALD (Sir David Hunter-Blair, Baronet), O.S.B., M.A. (b. 1853). Born at Dunskey, Scotland. Educated at Eton and Magdalen Colleges, Oxford. Convert, 1875. Entered the Benedictine Order in 1878. Master of Hunter-Blair's Hall, Oxford, 1899-1909. Elected Abbot of St. Benedict's Abbey, Fort Augustus, Scotland, 1913. Author, historian, and extensive contributor to Catholic periodicals and to the *Catholic Encyclopedia.* Hymns: 30, 141.

HUSENBETH, VERY REV. FREDERICK CHARLES, D.D. (1796-1872). Educated at Oscott College. Provost and Vicar-General of Northampton Diocese. Author and editor of many volumes pertaining to doctrinal, historical, and liturgical matters. Notable among these is his *Missal for the Laity.* A number of his translations are in Mr. Shipley's *Annus Sanctus.* Hymn: 82.

IRONS, WILLIAM JOSIAH, B.A. (1812-1883). Educated at Queen's College, Oxford. He is best known for his translation of the *Dies Iræ,* which is more extensively used than any other translation of that great hymn. Hymns: 87D, 166.

JULIAN, REV. JOHN, D.D. (1839-1913) was editor of the *Dictionary of Hymnology,* a monumental work which sets forth the origin and history of Christian hymns of all ages and nations. It contains much valuable information on Latin hymns. Hymn: 20.

LACEY, REV. THOMAS ALEXANDER, M.A. (b. 1853). Educated at Balliol College, Oxford. He was one of the committee that compiled *The English Hymnal,* to which he contributed eleven translations from the Latin and one from the Greek. His translations are of a high order. Hymn: 48.

LEESON, JANE ELIZABETH (1807-1882). Of Miss Leeson's personal history nothing is known. She published several books of hymns, especially for children. Her widely used translation of the *Victimæ Paschali* first appeared in Father Formby's *Catholic Hymns,* 1851. Miss Leeson, the editor has been informed, was a devout Catholic. Hymn: 59.

LITTLEDALE, REV. RICHARD FREDERICK, B.A., LL.D. (1833-1890), was educated at Trinity College, Dublin, and was an hymnologist of note. He contributed hymns to many collections, and was one of the contributors to the Marquess of Bute's *Roman Breviary* in English. Hymn: 157.

MacCARTHY, DENIS FLORENCE (1817-1882) was Professor of poetry in the Catholic University of Dublin. By his incomparable version of Calderon, "the Spanish Shakespeare," he has won a permanent place in English letters. He was an ardent patriot and a devout Catholic. Hymn: 57.

McDOUGALL, ALAN G., was born in 1895, and was received into the Church in 1919. He resides in London. Mr. McDougall is the author of *Pange Lingua*—a collection of Breviary hymns of old use, with English metrical translations. The translations are exceptionally good and they rank among the most felicitous in the language. They are "equal to Neale's at his best" is the opinion of no less an authority than Mr. James Britten. This is high praise but it is not unmerited. The volume contains a scholarly thirty-page introduction by Dr. Adrian Fortescue. *Pange Lingua* is published by Burns, Oates and Washbourne, 22 Orchard St., London, and it is a beautiful specimen of the book-maker's art. Hymns: 1, 64, 77, 105, 129, 136, 138, 155.

NEALE, REV. JOHN MASON, D.D. (1818-1866) was educated at Trinity College, Cambridge. Dr. Neale was an eminent hymnologist and a most felicitous translator of Greek and Latin hymns. His translations of Latin hymns appeared in his *Mediæval Hymns and Sequences,* 1851, and in the *Hymnal Noted,* 1852 and 1854, in which 94 out of the 105 hymns therein are translated from the Latin by Dr. Neale. Most modern hymnals contain some of

Neale's translations; two, however, easily obtained, are especially deserving of note; viz., the Rev. G. R. Woodward's *Songs of Syon,* and the Rev. G. H. Palmer's *The Hymner.* The latter book, so we are told in the Preface, contains "translations of all, save two, of the Hymns from the *Sarum Breviary* . . . Of the total number nearly one-half are from the pen of the late Dr. J. M. Neale, of whose vigorous and scholarly renderings the editor has gladly availed himself." Neale's translations are from the Original Text, not from the Roman Breviary Text. Hymns: 3, 5, 6, 11, 23, 24, 26, 34B, 38, 39, 46, 49, 52, 53, 58, 58B, 66, 69, 71, 78, 134B, 150, 154, 158, 163, 168, 169, 170, 171, 172, 173.

NEWMAN, JOHN HENRY CARDINAL (1801-1890) was educated at Ealing, and at Trinity College, Oxford. Convert, 1845. Founder and superior of the Birmingham Oratory and School. Rector of the Catholic University in Dublin, 1854-1858. Created Cardinal by Pope Leo XIII, in 1879. His translations from the *Roman Breviary,* thirty-three in all, are found in his *Verses on Various Occasions.* His most popular translation is that of the *Nunc Sancte nobis Spiritus,* hymn 2 of this volume. Hymns: 2, 15, 130.

OAKELEY, VERY REV. FREDERICK, M.A. (1802-1880) was educated at Christ Church, Oxford. He was a prominent Tractarian and author. Convert, 1845. Canon of the Cathedral of Westminster. He is widely known for his fine translation of the *Adeste Fideles.* Hymn: 40.

O'HAGAN, JOHN (1822-1890) was born at Newry, Ireland, and was educated by the Jesuit Fathers in Dublin, and at Trinity College. Justice O'Hagan was a devout Catholic, a distinguished lawyer, and man of letters. He was a member of the Supreme Court of Judicature in Ireland. His fine translation of the *Adoro Te devote* was a great favorite with the late Father Matthew Russell, S.J., who included it in several of his charming little books on the Blessed Sacrament. Hymn: 79.

OXENHAM, HENRY NUTCOMBE (1829-1888) was educated at Balliol College, Oxford. Convert, 1857. He is the author of several volumes. Several of his translations are in Mr. Shipley's *Annus Sanctus.* Hymn: 120.

PAUL, CHARLES KEGAN, M.A. (1828-1902), was educated at Eton College, Oxford. Convert, 1890. He was an author, and head of the well-known publishing house of Kegan Paul, Trench, Trubner & Co. Hymn: 102.

PALMER, REV. GEORGE HERBERT, B.A., was educated at Trinity College, Cambridge. Mr. Palmer is the editor of *The Antiphoner and Grail,* and *The Hymner,* which is exceptionally valuable both for the number and quality of its translations from the Latin. All the translations by Mr. Palmer, M. J. Blacker, J. W. Doran, and J. W. Chadwick in this volume, are from *The Hymner.* Hymns: 19, 69, 114, 115, 157.

POTTER, REV. THOMAS JOSEPH (1828-1873). Convert, 1847. Father Potter was for many years professor of *Belles Lettres* and Sacred Eloquence at All Hallows College, Dublin. He is the author of several volumes, one of which, *Sacred Eloquence,* has been widely used as a text-book in Catholic Seminaries. He translated the Vespers hymns of the Breviary for the *Catholic Psalmist.* Hymns: 29, 38, 63, 65, 91, 92, 104, 109, 118, 128.

PRIMER. *The Primer, or Office of the B. V. Mary in English,* was a book of devotion which was very popular with our forefathers. Several editions appeared in the 17th and 18th centuries. The Appendix to Mr. Shipley's *Annus Sanctus,* contains many beautiful translations from different editions of the *Primer.* Hymns: 33, 35, 50, 71.

RILEY, ATHELSTAN, M.A. (b. 1858), was educated at Eton and at Pembroke College, Oxford. Mr. Riley is one of the compilers of the *English Hymnal,* 1906, to which he contributed seven translations from the Latin. The *English Hymnal* (Oxford University Press, London) is one of the finest of modern hymnals. It contains 162 translations from the Latin, many of which are recent translations of unusual beauty. Hymns: 42, 149.

SCOTT, SIR WALTER (1771-1832), the eminent poet and novelist, is the author of a fine condensed rendering of the *Dies Iræ.* Hymn: 87B.

SHIPLEY, ORBY, M.A. (1832-1916), was educated at Jesus College, Cambridge. He was an Anglican clergyman for twenty-two years. He entered the Church in 1878,

and at the time of his death he was one of the last of the illustrious band of converts whose conversion is traced directly to the Tractarian Movement. Mr. Shipley was an hymnologist of great ability and his compilation, the *Annus Sanctus* is repeatedly referred to in this volume. He is also the editor of the *Carmina Mariana,* and other collections now out of print. He edited the MSS. of Robert Campbell, and of the Very Rev. Prior Aylward, O.P., and included many of their finest translations in his *Annus Sanctus* (Burns, Oates & Washbourne, London).

WALLACE, REV. WILFRID, O.S.B., D.D. (d. 1896). Father Wallace was educated at London University and in Rome. He was ordained a secular priest and was known to the world as John Wallace. In 1877 he entered the Benedictine Order and was afterwards known by his religious name Wilfrid. In his *Hymns of the Church,* 1874, he translated all the hymns of the Breviary and Missal. Several of his translations are in Mr. Shipley's *Annus Sanctus.* Strangely enough his best translations are from the *Passion Offices* which are not included in the latest edition of the Breviary. Hymns: 94, 103, 145.

WALWORTH, REV. CLARENCE ALPHONSUS (1820-1900) was an Episcopal clergyman who entered the Catholic Church and became one of the founders of the Paulist Congregation. His fine translation of the *Te Deum* is in extensive use. Hymn: 8.

WINGFIELD, WILLIAM FREDERICK, M.A. (1813-1874), was educated at Christ Church, Oxford. Convert, 1845. Before his conversion he was an Anglican clergyman; after his conversion, a barrister. Hymn: 87.

WOODWARD, REV. GEORGE RATCLIFF, M.A. (b. 1848), was educated at Harrow, and at Gonville and Caius College, Cambridge. He is the editor of the excellent hymnal, *Songs of Syon,* to which he contributed many translations from the Latin, Greek, and German. His translations from the Latin do not include any of the Breviary hymns. He is also the author of the widely known *Cowley Carol Book.* Hymn: 149B.

YATTENDON HYMNAL, 1899. *The Yattendon Hymnal* was edited by Mr. Robert Bridges, the Poet-

Laureate. It contains, in all, one hundred hymns, many of them recent translations of a high order. Hymn: 12.

Religious Affiliations of Translators

It is interesting to record here the religious affiliations of the translators whose hymns find a place in this volume. It will be observed from the biographies given above that among the Catholic translators fully one-half are converts. Among those classed as Anglicans the writer believes that all are of the High Church party.

CATHOLICS: Aylward, Bagshawe, Bute, Campbell, Caswall, Donahoe, Dryden, Faber, Garesché, Hall, Henry, Hunter-Blair, Husenbeth, Leeson, McDougall, MacCarthy, Newman, Oakeley, O'Hagan, Oxenham, Paul, Potter, Wallace, Walworth, and Wingfield. The translations in the *Primers* are all by Catholics.

ANGLICANS: Ball, Blacker, Blew, Chadwick, Chambers, Copeland, Courthope, Dearmer, Ellerton, Hort, Housman, Irons, Julian, Lacey, Littledale, Neale, Palmer, Riley, and Woodward.

The religious affiliation of Doran is not definitely known to the writer; he was probably an Anglican.

Scott was nominally a Presbyterian with a leaning toward the Episcopal Church.

GLOSSARY

Aurora, æ, the dawn. In alleg. the Blessed Virgin, who was the Dawn that heralded the rising Sun of Justice. (Mal. 4, 2.)

Avernus, i, hell. The Humanistic revisers of the Breviary hymns introduced many pagan poetical names for heaven and hell.

Bethlem, another form of Bethlehem, the birthplace of David and of Christ. It is five miles south of Jerusalem.

Christiades, um, pl. Christians. This word occurs twice. It is not found in the dictionaries, not even in Du Cange. See hymns 94, 104.

circulus, i, circle. Used in the hymns in such expressions as "dierum circulo," "dierum circulis," and in the Vulgate—"post anni circulum"—"after the course of a year." "Now the circling years disclose."—Pope: Odyssey.

cœlites (pl. of *cœles, itis*), the blessed, the heavenly spirits. This word and *jubar* were great favorites with the revisers of the Breviary hymns.

compos, potis, with genitive, partaking of, sharing in, participating in.

confiteor 2, to praise. Confitebor tibi Domine in toto corde meo (Ps. 9, 2).

denus for the pl. *deni.* The singular form of the distributive numerals is quite common.

edo, edidi 3, to beget, bring forth, cause.

Flamen, inis (from *flare,* to blow), the Holy Spirit; just as "spirit" is from *spirare,* to blow.

Genitor, oris, the Father; *Genitus,* the Son.

in, prep., in, into; *as, for.* Et dederunt in (as, for) escam meam fel (Ps. 68, 22).

jubar, aris, ray, beam, splendor, glory.

jugis, adj., continual, perpetual; *jugiter,* adv., forever.

livor, oris, fig., envy, spite, malice, ill-will; mostly poet. and post-Aug. for invidia.

lubricus, adj., slippery, dangerous; impure, unclean. See "lubricous" in any unabridged English dictionary.

lumbi, orum, the loins, reins, considered as the seat of the passions or affections.

machina, æ, structure, fabric, frame, order.

Numen, inis, God, the Godhead, the Divine Will.

obvius, adj., in the way so as to meet, meeting.

Olympus, i, heaven. See "Avernus."

Orcus, i, hell. See "Avernus."

palma, æ, a palm, palm branch; victory, the palm branch as a symbol of victory.

pango, to fasten; to compose, to write, hence "to sing."

plaga, æ, wound, blow, stripe. See following word.

plaga, æ, region, quarter, lands. See preceding word.

polus, i (or pl.), heaven, the heavens.

præsepe, is, a manger. Also præsepes, is; præsepia, æ; præsepium, i.

Sion, lit., a hill in Jerusalem on which stood the royal palace; fig., the Church, esp. the Church Militant, the faithful. In general, Sion is the Church on earth; Jerusalem, the Church in heaven. The necessities of meter do not always permit this distinction to be observed.

Solymæ, arum, and *Solyma, orum* are poetical forms of Hierosolyma, orum, Jerusalem.

Tartarus, i, and Tartara, orum, hell. See "Avernus."

Verbum, i, The Word, the Eternal Son, the second Person of the Holy Trinity.

votum, i (mostly pl.), prayer, wish, desire, "votum solvere," to fulfill one's vows or obligations, "voti compotes," having obtained their wish.

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Printed by Benziger Brothers, New York

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